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The Baptist Record

“THY KINGDOM COME”

OLD SERIES
VOLUME LVIII.

Jackson, Miss., October 8, 1936

NEW SERIES
VOLUME XXXVIII. No. 41

Who's Who and What's What

Knock! Knock! Who's there? Lem. Lem who? Lem'me in on the 5,000 Club.

Knock! Knock! Who's there? Will. Will who? Will see the Mississippi Woman's College endowment through.

Dr. Geo. W. Truett speaks at Louisville, Ky., Oct. 8-11 in connection with the preaching tour now being conducted throughout the United States.

Send baby clothes to the Baptist Hospital, 2700 Napoleon Ave., New Orleans, La. The Rescue Mission in New Orleans is helping to take care of cases of this kind.

A report from the Baptist Hospital in Memphis brings us the information that Dr. W. E. Farr of Goodman will probably be back home in two weeks. Many have written and wired him of their sympathy and their prayers for his recovery. He had a very serious operation, having gone to the hospital Sept. 12.

BAPTIST ORPHANAGE: Loyal friends to all Baptist causes and especially to the Orphanage are Messrs. R. M. and T. M. Hederman, better known as Hederman Brothers. We receive a check each month for \$25.00 from these brethren and sometimes many times this amount. Blessings on you.

On our desk is a neat new pamphlet giving the history of the First Baptist Church in Jackson. Pictures are given of the three buildings used by the church, which was organized 98 years ago. This is an interesting story of great achievement in the Master's service. We hope to give, possibly in our centennial number, something of the history of this church.

Dr. T. T. Martin of Blue Mountain spoke at Mississippi College chapel one day last week. He is introducing Mr. Dan Gilbert whose books on "Crucifying Christ in the Colleges" and "Evolution the Mother of Isms," are having a wide circulation. Mr. Gilbert spoke at Blue Mountain College and went on to North Carolina for several addresses to young men and young women in the colleges.

Sunday was a good day for us as are most of them. The Sunday school was high and so was the B. T. U. and we baptized a young man, a teacher in one of our schools in the county, a graduate of the State Teachers' College and three joined by letter. Our Pike County Association meets at Navilla, the seventh and eighth next week. We most cordially invite the editor and secretary, or some state worker. Also our Walthall County Association meets the twenty-first and twenty-second of this month at Dinan, near here and hope to have a representative from Jackson. Brother John Ellis Pigott is the superintendent of the Sunday school and C. E. Yarborough is director of the B. T. U.—W. R. Cooper.

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Ministers who prefer to provide for their own age income may do so very advantageously through the SPECIAL DEFERRED ANNUITY PLAN of the Relief and Annuity Board. Information on request. State your age. Address Thomas J. Watts, Executive Secretary, 2002 Tower Petroleum Building, Dallas, Texas.

The church at Columbia has called Rev. F. K. Horton of Magnolia. He has not as yet indicated his decision.

Pastor W. A. Green of Waynesboro had Dr. J. W. Mayfield of McComb with him in a gracious revival meeting. There were 20 additions to the church. The new church building at Waynesboro is beautiful, commodious and paid for.

R. W. Porter, pastor of Long Beach Baptist Church, will be with Rev. P. S. Dodge, pastor of Grace Memorial Baptist Church, Gulfport, Miss., in an eight or ten day revival meeting, beginning Sunday, October 11th. Pray with us that the Spirit will lead in a great revival.

With all the proof in present day life that the giving of the tenth to God will bring temporal and spiritual prosperity, it is strange that anybody should hesitate to adopt this Bible plan of giving. Brother if you haven't yet tried it, God is inviting you to make the test.

The missionary visit of Drs. Maddry and Scarborough and others to the South American fields resulted in hundreds of conversions, and the strengthening of the churches in every place. The Acts of the Apostles are being reproduced in our day. "So the churches were strengthened in the faith and increased in number daily." Acts 16:5.

The committee on program for the State Convention met in Jackson Monday. They are Drs. J. W. Mayfield of McComb, T. M. Fleming of Meridian, W. A. Sullivan of Natchez, H. M. King of Jackson and Mr. M. P. L. Love of Hattiesburg. The meeting begins the night of Nov. 17, and closes at noon the nineteenth. This is the Centennial Convention.

The Commercial Appeal has worked for repeal of prohibition laws for four years, now says editorially, "People who thought the hooch problem solved with the adoption of the Twenty-first Repealer Amendment, have another think coming, according to the news." And those who are responsible for repeal have an account to settle with God.

BAPTIST ORPHANAGE: It greatly helps all causes when the churches cooperate and send in their collections promptly through the Convention Board office to Dr. Gunter. Our share in the Cooperative Program for the month of August amounted to \$281.33, while for the month of September the amount was \$533.29. We are expecting even a larger amount for October. If your church has not sent remittances periodically, send in same at once as this is the last month of our Convention year and by each church doing their part a good report will be made at the meeting of the State Convention in Natchez, November 17-19.

Dr. T. H. Brookshire of the First Church of Gulfport, will bring the annual message at 11:30 A. M., at Jackson County Association. Others are expected to add their presence and help to the success of the day's program: Dr. W. E. Holcomb of the Woman's College, Hattiesburg, will speak on "Denominational Education," and "Foreign Missions." He represents the Baptists of Mississippi on that board. Dr. A. L. Goodrich will represent the interest of the State Convention Board. Several are expected from the Tri-County Association. This body had a most helpful session this week at Pass Christian. I was with it on the second day. We are expecting a most helpful meeting. Work goes well here.—J. E. Barnes.

Sunday afternoon, Oct. 12, from 4:30 to 5:00 o'clock Mr. Mize and some of the girls of the Baptist Orphanage, will present a program over WJDX. Pastors please announce this Sunday morning so that people can tune in.

BAPTIST ORPHANAGE: A large box of clothing received from W. C. Leonard Company, Kosciusko, consisting of 25 pairs of shoes, 19 pairs boys' long trousers, 36 sweaters and lumberjacks. All new merchandise, latest style. Thanks to Mr. Leonard for this splendid service.

Worth thinking about: At the district association, "Let the 'leaders' lay off for a while and leave the messengers of the churches free to talk their own local and church problems among themselves." But missions is hardly a local problem.

Here are some of the "signs of the times" you read about in the newspapers: the squirrels are putting on heavy winter coats, so there will be plenty of cold weather in the next few months. Also the children are buying tin soldiers, so that means war is imminent. They have had rain in Texas and Oklahoma. They are getting ready for big baptizings.

BAPTIST ORPHANAGE: A pair of long trousers for each boy in high school, made possible through the generosity of Mr. T. A. Turner, manager of the N & W Overall Company of Jackson. Recently Mr. Turner sent a pair of pants for each boy in the Orphanage, with exact measurements and size and each boy's name on the label. This kindness was greatly appreciated by the boys as well as by those who are responsible for supplying their needs.

In another column is published the program of the centennial celebration to be held in the afternoon meeting of the Convention in Natchez. The committee recommends use of these songs, which it would be well for all to sing over before going to the Convention: "Children of the Heavenly King," "O God, our help in ages past," "Faith of our fathers living still," "How firm a foundation ye saints of the Lord," "A mighty fortress is our God."

Certainly it is highly desirable that every Sunday school should make the most of State Mission Day which is the last Sunday in October. Adequate suggestions, articles, and a program for this day are contained in the October issue of the Sunday School Builder, a monthly magazine published by the Sunday School Board at Nashville, Tenn. Pastors and superintendents are urged to get and study this magazine and use this wonderful opportunity for the presentation of State Missions to our people, and for the securing of a liberal offering for this cause.

I have just closed a two weeks' meeting with the First Baptist Church of West Memphis, brother H. A. Turner is the very efficient pastor. West Memphis is the one town in all my acquaintance that has grown steadily all during the depression. It is growing very rapidly now, and is about the most wicked town I have ever seen. With whiskey houses, dog races and everything else that is bad, it is about the last word in all that goes to represent the prince of the power of the air. But they have some of the very "salt of the earth" and one of the best pastors I know. The Lord was very gracious to us and we had a fine meeting, a real revival in the church and about twenty additions to the church. Yours behind the blood.—Charles E. Welch.

Quality
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as City, Mo.

Sparks and Splinters

A. D. Muse and R. A. Walker are closing a month's evangelistic campaign in Forest City, Ark.

Knock! Knock! Who's there? Izzy. Izzy who? Izzy going to pay his subscription to the Record before expiration.

Pastor G. P. White of Hazlehurst says that one of every hundred members of the 5,000 Club in Mississippi is a member of Hazlehurst Church.

Prof. E. O. Sellers of the Baptist Bible Institute will be with Pastor H. T. Brookshire in a meeting in First Church, Gulfport, Oct. 18-25.

October 2 was "Founder's Day" at the W. M. U. Training School in Louisville. The trustees from all the states attended. The trustee from Mississippi is Mrs. J. L. Johnson of Jackson.

The Southern Baptist Hospital in New Orleans has \$15,000 in hand to build a house for the school of nursing and expects to have it completed by January 1, a two story brick building.

Word and Way says that 12,000 people heard Dr. Truett preach in the city auditorium in Kansas City recently in the round the country preaching mission. They heard good Baptist Bible doctrine and liked it.

Pastor H. L. Carter of Halls, Tenn., formerly pastor in McComb was recently assisted in a meeting by Woodrow Fuller of Fulton, Ky., a native of Mississippi, and 34 were added to the church, 22 of them by baptism.

Rev. S. P. Poag of Memphis died in the Baptist Memorial Hospital last week. He was born in Tate County, Mississippi, was educated at Union University in Tennessee, and was pastor some years ago at Durant, and at Biloxi in this state.

I recently held a meeting in Bethel Church in Webster County. It was our third meeting with the church and they extended us an invitation to be with them again next year. Dr. Patterson of Calhoun City is the beloved pastor. The saints of Bethel are a fine group.—C. S. Thomas.

Why don't the folks who are talking incessantly about the union of all denominations go on to the Catholics? There are more of them than of the other "sects." This one big union idea is not one whit better than the state churches of European countries. All of them have tried it and are sick of it.

The committee on debt payment of Texas Baptists propose a five year period in which their debt of \$1,000,000 be paid by an addition of a proportionate amount to their annual budget, that an educational and enlistment campaign be conducted under the direction of their secretary, supported by a committee of five.

Missionary J. R. Saunders writes a communication from China in which he gives the following lessons learned from one hundred years of Baptist work in China: 1. The cross of Christ should ever be made fundamental. 2. Build solely around Christ. 3. Give Christ supreme control in all relationships. 4. Preach the gospel where Christ has not been named.

Brethren who are discussing the question of separation of church and state (and it's a good think to think through again) might include in this category the proclamation of the president of the United States asking churches and other organizations to observe Columbus Day and Pulaski Day. If the people would give more attention to the Lord's Day, it would keep them busy for a while.

The Neshoba County Baptist Association will meet Thursday and Friday, October 8-9, for the seventeenth annual session with New Hope Church, ten miles northeast of Philadelphia with Rev. L. T. Grantham as host pastor. The association is composed of messengers from thirty-two churches which meet annually with reports of the year's work from each church. Rev. J. W. Burnett is moderator of the association, with J. V. Moorehead as clerk.

A religious census of the United States is set for an early date, by Secretary Roper.

Columbus Association meets at Artesia Oct. 20, the date having been changed.

We are happy to hear that Dr. J. D. Franks of Columbus has returned from the hospital in Memphis much improved.

Rev. W. E. Hardy and his wife have both had hospital experiences of late but we are glad to hear they are back home in Columbus Association.

Pastor Horatio Mitchell has helped in recent meetings in Bunker Hill, Summit and Purvis, Miss. In his own church, Central, New Orleans, he has welcomed 290 in the past two years and four months.

Nearly half a million people or places are now licensed by the federal government to sell either malt or spirituous liquors, or both, that is one to every 250 men, women and children in America. All in the interest of "temperance."

Recently the pastor of Broadway Church, Ft. Worth, received a check for \$157.00 from a former soldier who was for a while in a camp at Fort Worth and then went to France. It was a tenth of his bonus and he wanted it to go to foreign missions, in France if possible.

The seminary in Mexico for the training of preachers was closed by the government. One has been opened in San Antonio, Texas, supported by the Foreign Board, the Home Board and the Texas Board. There are thirty students enrolled the first year.

Paul thanked God that the gospel was preached even from the motive of envy. But envy seems to have come forward today among some people to prevent the preaching of the gospel. Witness those who have fought the preaching mission today carrying the gospel all over the United States.

The annual letter of the church at Drew to the Sunflower Association shows 13 baptisms for the year, 22 received by letter, total membership 587; Sunday school enrollment 335; enrolled in W. M. S. 102; gifts for local causes \$4,798.07; to others \$1,336.89. There are 103 Baptist Records going to the families in the church. Rev. Jewell Kyzar is the pastor.

The Baptist Standard says, "Looking over the papers reveals the fact that if the boards, institutions and agencies of the denomination paid the cost of publishing their own matter, not a single Baptist paper in the South would have a deficit on operating expenses any year. Deficits of the papers are caused by their contributions to the denomination, which contributions ought not to be so made nor expected. No denominational agency, institution or board ought to permit a Baptist paper to go unremunerated for money outlay for the denomination."

Dr. Geo. W. Truett has preached for First, Dallas, forty years. The Baptist Standard truly says his is the most influential voice among the Baptists of the world. The church now has 7,000 members and is said to be "the best organized Baptist Church in the world for work in the different departments." Dr. McConnell says of the thousand prayers he has heard in the church, he recalls only two in which prayer was not offered for the pastor, and that he appears to be preaching better and more powerfully than ever in his life.

Associations meeting next week are: Jackson County at Red Creek Union on Oct. 13; Deer Creek at Rolling Fork Oct. 13; Lincoln County at New Sight Church Oct. 14-15; Riverside at Lyon Oct. 15-16; Wayne County at Waynesboro Oct. 15; Greene County at Leaf Church on Oct. 16-17; Leake County at New Hope Church Oct. 16-17; New Choctaw at Hope Church Oct. 16-18.

Pastor A. Best of Gentilly Church, New Orleans, married a fine Mississippi girl, while serving a church in the state, and they find The Baptist Record a necessity in their home. His friends rejoice with him in the favor of God on his work. They are now enlarging and remodeling the church building at a cost of \$4,000 to meet their needs. The people are gladly following his leadership.

President T. V. Neal of Howard College, Birmingham, says the college has all the students it is prepared to take care of. There were 202 in the graduating class last year.

Dr. M. E. Dodd says that in Shreveport, La., one person in every fifteen white people is a member of First Baptist Church, while in Los Angeles, Cal., only one out of 1,500 is a member of any Baptist church.

You will read Dr. Gunter's optimistic report this week with joy. Mississippi Baptists gave in September about sixty per cent more to missions than the same month last year. He hopes for a hundred per cent increase in October. May the Lord lead on.

Wm. R. Spight, LL.D. of Decatur, Ala., recently passed away. In his will he leaves nearly a million dollars to benevolence, when the business is wound up. The institutions benefited are as follows with their percentages: Foreign Missions 50, State Missions 2, Home Missions 3, Louisville Seminary 15, Baptist Bible Institute 10, Howard College 10, Judson College 2, Union University 8.

Our work with Navilla and Tangipahoa churches has made splendid progress the past year, and everything looks encouraging for the future. We have a loyal membership at both places, and we do appreciate them greatly. Both churches elected officers for another year last Sunday. They both extended us a unanimous call to serve another year. We hope to do more, and better work the coming year. We ask an interest in your prayers. The Pike County Association meets with Navilla Church next week, Oct. 7-8. Come and be with us.—J. H. Page.

Dr. Haven Emerson, professor of public health administration in Columbia University, figures it out from the records of life insurance companies that a man of thirty-five years who is a total abstainer has an expectancy of 32 more years, while a man of the same age who uses alcohol temperately has an expectancy of only 28 more years. Is it any more wrong to kill yourself by slow poison than by a single dose?

At Rankin County Association three collections were taken, one for the Orphanage, one for the Rescue Mission in New Orleans and one for the prosecution of the anti-liquor drive; beside what was given privately to the 5,000 Club and the subscriptions taken for the Baptist Record. Pastor A. P. Moore of Florence and Star preached the right kind of sermon, from the Commission in Matthew. The text will never be worn out till the commission is fulfilled. And the people listened to him from start to finish. Deacon R. A. Stingley of Pelahatchie was moderator and Rev. J. W. Steen of Florence clerk. The house was full of people, from morning to evening. Missions came early and the editor was given an opportunity to speak on the Cooperative Program. Brother B. L. McKee made the report, much in small space. He spoke with conviction and convincingly. Dr. J. W. Newbrough of New Orleans reported on his department of the Home Mission work. Sunday School and W. M. U. work were well presented. After a bountiful dinner the discussion of Christian Education brought out facts about all our colleges from those who were familiar with them, including C. S. Moulder, H. H. Webb, J. B. Ray, A. P. Moore. There was a lively discussion of Social Service. Mr. Mize spoke for the Orphanage, Mr. Jackson and others spoke on law enforcement, the editor on the Hospitals. But the old preachers seem to have been overlooked. The meeting was still going good when we had to leave.

Unless and until churches are convinced that their ministers are as much entitled to an old age income as the employees of industrial organizations, they will hold themselves aloof from assuming any part of the cost of such old age provision. Surely our churches, after teaching big business the principles of social justice, will not now repudiate their own teaching by refusing to put them into practice among themselves. The Relief and Annuity Board, Dallas, Texas.

News and Truths About Our Home Mission Work

HOME MISSION BOARD

J. B. LAWRENCE, Executive Secretary

100 CONVERTED, MANY OF WHOM HAD NOT HEARD GOSPEL BEFORE

Missionaries L. C. Smith and A. D. Martin preached in a revival meeting in a community in the extreme southern end of Louisiana in September which resulted in one hundred professions and the establishment of a mission.

Dr. J. W. Beagle, field secretary of the Home Mission Board, who was in the services the last two days of the revival, states that many of the converts had never heard of the gospel before the two home missionaries came for the meeting.

People came up the bayou in their boats for the services, which were held in one of the homes of the community. The missionaries report that there have been no regular religious services in the community, and that there is not even a school for the children.

Before the meeting closed, the man in whose home services were held gave an acre of his twelve-acre farm for a church and school, and Dr. Beagle said that he would be responsible for the erection of a building.

Rev. Perkins Wayne, a graduate of Louisiana College and of Baptist Bible Institute, who had been in the services, felt the call of this needy field and agreed to accept the work on faith. The Home Mission Board will likely make some provision for his needs.

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CHURCH SETS RECORD FOR PREACHING IN NON-CHRISTIAN HOMES

A modern record for number of sermons preached in one day by the members of one church was no doubt made on September 8 when the Baptist church of Cruces, Cuba, organized in teams, went into the homes of their city, and preached the gospel in 615 services within a fifteen-hour period.

This total is nearly double the number of services held last year when members of the congregation, on a similar mission, preached 328 sermons in one day.

Rev. Ismael Negrin, a missionary of the Home Mission Board, is pastor of this church which joins so heartily and enthusiastically in a gospel program of carrying the word of salvation to those who do not come to hear it.

This year the church was organized into teams, non-Christian homes contacted for permission to hold services, and the workers met at five o'clock on the morning of September 8 for a brief service at the church before going from house to house with the gospel.

It was the day that Cuban Catholics were celebrating in honor of their patron saint that these earnest Christians went from house to house, from six-thirty in the morning until ten-thirty at night.

After fifteen hours of such services, it was found that during the day 5,214 people had heard the gospel in 615 services and that 3,243 tracts had been distributed. The tired and happy workers went to their homes as the hour of midnight was tolled from the tower of the Catholic church.

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SHAU YAN LEE BAPTIZES FIRST CONVERT

Shan Yan Lee, who began working March 1 in the Delta section of Mississippi and Arkansas as a missionary of the Home Mission Board to the Chinese, baptized his first convert in August since beginning this work.

D. G. Lee, a Chinese, was baptized by the missionary on August 16.

Recently in Cleveland, Mississippi, brother Lee arranged an outdoor Chinese service which was advertised widely. Articles about this service were sent to newspapers as far away as New York, Chicago and San Francisco. Intensive advertising was also done locally.

Although Bibles and Christian tracts have been secured by brother Lee from Shanghai, the

JOE BURTON, Publicity Secretary

missionary is anxious to find a cheaper way of securing this needed literature. Postage on the material received from China was in excess of the price of the books.

He has written to a book store in California in the hope of securing Bibles and tracts nearer at hand. Meanwhile, anyone who has Bibles or other Christian literature to give to brother Lee for this work should send same to him at 200 Washington Avenue, Greenville, Miss.

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RIDES "MULE BACK" TO HOLD MEETING

Missionary L. W. Martin, missionary in the Kentucky mountains, recently preached in a revival in a community which was accessible only by "mule back".

He attempted to go in by car with the trailer which was purchased in August with money given by friends, but found the road "fading away into a trail."

Writing from the community he says, "I am living in a two-room hut in which the only table is in the kitchen. My Gladstone bag, mud-splattered and scarred, serves on my knees for a writing table. Because I was riding a mule, I could not bring other baggage.

"This point is near the Magoffin and Breathitt County line. The nearest school, a mission school conducted by the Methodists, is three miles away. I am preaching in an unfinished house which will be used for a school.

"There are few Bibles in the community. Yesterday a woman who is not a Christian, the mother of nine children told me that she had no full Holy Bible. Just some books like John or Jehovah, and the like."

"Is that book in your Bible? In places like this one must slowly and simply lay a foundation of scripture truth before he can hope to see results. These people have been neglected."

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EL PASO PRINTERS PUBLISH PROGRAMS FOR CUBAN YOUNG PEOPLE

Herbert Caudill, Missionary, Regla, Cuba

About three years ago I was asked to prepare the programs for our young people in Cuba. For about two years we had them printed in Havana, but all that time we had to reduce the programs greatly and were never sure we would have enough money to publish them for the following quarter. At best what we were then doing was only a substitute of what we needed. It served after a fashion, but we were not satisfied and there was the constant danger of being unable to publish them for the next quarter.

After some correspondence with Dr. J. E. Davis of the Baptist Publishing House of El Paso, Texas, he agreed to publish these programs. Thus since April of this year we have had more ample programs better prepared.

Not only are they available for our unions in Western Cuba, but they may also be used by the young people in all home mission fields where Spanish is spoken, and on the Spanish-speaking foreign fields. We are planning to adapt the mission programs so that they can be used with satisfaction in all Spanish-speaking Baptist churches regardless of the convention with which they affiliate.

The Baptist Publishing House in El Paso is doing a great work for our Spanish-speaking churches through its Sunday school literature and other publications. Recently a letter from Mr. Davis states that they were greatly in need of increased funds to carry on the work there, and that they were short of help. He said that they might have to suspend the publication of the B. Y. P. U. programs, but that he did not want to do it. Certainly those who with me have had the responsibility of preparing programs for the unions in Cuba are very anxious that the Baptist Publishing House continue this work.

PREACHING TO CHILDREN

A generation ago, Sunday school children were trained to remain, and attend preaching services, but today it is distressing to see the children leave the church after Sunday school. Some make the point, the period of two hours, is too much for the children. "They need recess"; yet they are in school for about the same time without recess. They attend games and picture shows for longer periods.

One may well say, that often the sermons are of such language, and trend of thought, that children do not understand, and sometimes one may note children of primary and intermediate age, asleep in service.

The question arises, why do not pastors preach in simple language to the children several times each month. Certainly the older people would enjoy and benefit by such messages? Do Christians leave the church when a sermon is addressed to the unsaved? Why no! It is helpful and inspiring to them, and they may learn to do personal work in winning the lost to Christ.

Are not children worth more in God's kingdom than older ones, by reason of more years they can render service, and too, their hearts are tender, and can be more easily won for Christ? One finds these days that it is quite difficult to win a soul of mature years to a surrender of life to the Lord Jesus. In two protracted meetings held here this year, only children were saved. Not a grown person.

Why should we not give more of our service in the most fruitful fields? Think of the more value of a whole life instead of a small portion of life of a person in Kingdom service, and too, if when children they are not won for Christ, they may never be won, or may pass to the beyond before maturer years.

This is an earnest appeal, that pastors will consider the importance of inducing, persuading and appealing to children and their parents, that the children attend the preaching services, and will so preach, that children will want to attend.

As this is brief, and does not cover all that might be said, suggestion is made that some of our pastors, write what they think on this subject, to encourage and inspire promotion, earnest and faithful service in preaching to and winning the children.

—T. E. S.

Moss Point, Miss.

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INCREASED ENROLLMENT AT SOUTHERN SEMINARY

By Don Norman

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The Southern Baptist Theological Seminary began its seventy-eighth session Tuesday, September 22, with the largest opening day enrollment of the past five years—337. By the end of the first week the total has mounted to 366 men, representing thirty states and five foreign countries. Of this number, 31 are from Mississippi.

In the absence of President John R. Sampey, Dr. W. O. Carver presided at the opening exercises Tuesday. Members of the faculty were introduced to new students at the morning hour, after which Dr. Carver read a letter of greeting from Dr. Sampey. The student body voted unanimously to send a cablegram to Dr. Sampey, designed to reach him as his ship steamed into Yokohama, Japan.

Tuesday night Dr. J. McKee Adams, professor of Biblical Introduction, spoke before an audience that taxed the capacity of the Seminary auditorium on "The Integrity of the Scriptures in Historical Details." Dr. Adams is an authority in the field of Biblical Archaeology, with which his address largely was concerned. Since 1922 he has made eight visits to the Holy Land. One of these was an extended stay of fifteen months, spent in research and study in all the Biblical lands. On his last trip, during the past summer, the Seminary professor did special study in regard to recent archaeological finds, in preparation for his forthcoming book, "Archaeology and the Bible." He also spent some time last summer in study at the British Museum, London.

EDITORIALS

VOLUNTARY HUMILITY

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This expression occurs in the second chapter of Colossians, eighteenth verse. It is one of those passages that intrigues us by its very difficulty in understanding it. The scriptures that are most involved are often the richest in meaning and spiritual value. There are many scripture passages which we have longed to hear somebody preach on, somebody who really knows what he is talking about. But lacking this in some cases we have to work it out for ourselves the best we can. And Colossians is not a bedtime story for infants.

Humility is a prime virtue. The truth is it is about the basis of all Christian excellencies. Jesus started the beatitudes with "Blessed are the poor in spirit," which is just another way of speaking of humility. And we had better begin at the beginning, or the whole structure will have to be torn down and a new start be made. When Paul besought the Ephesians to walk worthy of their calling, he explains how it is to be done by saying "with all humility." That is the only attitude toward God which will even start us on the Christian life.

But "voluntary humility" is evidently something different, for it is not commended as a virtue but condemned as an error. The letter to the Colossians was written to show the pre-eminence and sufficiency of Christ. Paul says in Him dwelleth all the fulness of the godhead bodily. And then the corollary of this is that we are made full in Him. All our wants are met in Christ. Among these needs is something which will remove all obstacles in the way of our approach to God. Every man as a sinner knows that the way to God was and is closed. God seems and is far off. We are far separated from Him. Our sins have closed the door of access, and these sins make us realize how utterly unfit we are to come in His presence.

But through the cross of Christ we are brought nigh and all hindrance to our approach has been removed. Anybody can come to Jesus. Anybody can come nigh to God through Jesus Christ. The knowledge of this and acceptance of this makes one a Christian. The way is open. It stands open. It stays open. It is always open. It is open to everybody who is in Christ.

"Having therefore, brethren, boldness to enter into the holy place, by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh, let us draw near with a true heart in fulness of faith." This is our right as the children of God. And anything which ignores this truth is a self imposed humility, a voluntary humility. We are responsible for it, and there is no ground for it, in God's attitude toward us. He is reconciled. We are his children and are free to come into his presence with all confidence.

But there are people who have no realization of this truth. They have never grasped the significance of the sufficiency of Christ's atonement for them, and the fact that in Him every obstacle is removed. Maybe they feel that they can't pray. They ask the preacher to pray for them. Or they want all the good people to pray for them. They feel that they are not worthy to come into God's presence, and must find someone to intercede for them who has access to God.

There are those who know little of the compassion and mercy of Christ, and so they pray to Mary or the "saints," or to angels to make intercession for them. They are not fit to come to God themselves, and knowing nothing of the one great high priest who once for all made satisfaction for their sins, they go to the earthly priests and ask their help. And these very priests having no knowledge of the offering made once for all for the sins of all men, must needs keep offering daily the sacrifice of the mass, which fails to satisfy because it does not remove sin.

TELL NO MAN; OR THE WRONG KIND OF PUBLICITY

—o—

Publicity is probably the greatest force in the world today. It is not improbable that it has always been so. We do not always call it by that name. There are many names for it. We speak of light, of knowledge, instruction, teaching, preaching, propaganda, the press, newspapers, books, school houses, churches, the movies, radio, telegraph, telephone, political campaigns, advertising, bill boards, etc., etc. They all come under the one head of publicity, of making public, making known, making common property what had been the possession of one man or of a few people. And there can hardly be a question in anybody's mind that here is the greatest instrument of power over men's minds that the world possesses; power for good, or for evil. Both are inherent in publicity, depending for good or bad results on who controls it, and what purpose is being served by it, and how it is handled, these three.

It is about this last particularly that we speak here, the right or wrong kind of publicity, in the interest of a good cause. The Bible is all for publicity. That is to say it is a revelation. It is a revelation of God, not merely from Him but of His character and will. "All scripture . . . is profitable for instruction," or teaching. Jesus said, "A lamp is not brought that it may be put under a bushel or under a bed, but on the lampstand that it may give light to all that are in the house." God sent the prophets to proclaim His will and His Son as the full and final revelation. All things are for the purpose of revealing God.

And yet there are limitations upon publicity, and there are wrong ways and wrong times for publicity. A whole plan may be spoiled by premature publicity, and instruction or information alone may be a hindrance to the truth instead of a help to it. Don't put too much wood or coal on your fire before it gets to burning well. You may put it out. Young Christian lives may be greatly injured by their being too much in the limelight; or their trying to tell things they know little about. The people who prepare "programs" for young people to recite, and tell them that they must learn their piece and spell it off without the quarterlies might take notice of this. Those who have charge of the program and those who have part in it need to be careful here. Spiritual experiences can not be plagiarized without injurious reaction. But mature preachers may need this caution as much as others. We had better limit ourselves to "prophesying according to the proportion of faith." Don't try to cover ground in public which you have not covered in private. A hen may spoil all her eggs by trying to sit on too many.

But back to the scripture, "Tell no man." This was spoken at the watershed of Jesus' ministry. He and the disciples had preached all over Galilee. He is now taking stock of their own personal knowledge of Him. He takes them apart, and asks about what the people think of him, as to who he is. Then, "Who do you say that I am?" Peter answers clearly, "Thou art the Christ," and is strongly commended. And then Jesus tells them to tell no man that he is the Christ. This may sound strange, but there is a reason. Peter had not gotten his knowledge merely by somebody telling him; flesh and blood had not revealed it to him, but God himself. You must make place for God to work. We cannot do all that has to be done. You must give God a chance to work. Don't crowd the truth on people, or seem to cram their minds with catechisms and quarterlies and study course books; no, not yet with preaching them to death, nor with mere instruction in the Sunday school.

Yes, somebody had told Peter that Jesus was the Christ. The first thing that his brother Andrew did when he had learned about Jesus was to "find his own brother Simon, and said unto him, 'We have found the Christ.'" He brought him unto Jesus. Human agencies and human testimony have their place in the kingdom of God, but they are only the conveyors, the power is in God, and He must work, or nothing is done.

We must not get in God's way; we must give Him a chance to work.

And there is more yet in this prohibition, "Tell no man." Not only are people not made Christians merely by our telling them; they are not made orthodox Christians by having orthodoxy dinned into them. Our views as to the person and nature of Christ are not genuinely orthodox if we have merely learned our views from the lips of others. It is not learning certain shibboleths and being able to repeat certain accepted phrases. If we know Jesus as the Christ, the Son of the living God, it will be because our Father in heaven has revealed it to us, and not merely because our fathers and mothers and pious, orthodox Sunday school teachers have taught it to us. The churches are suffering today from an over-supply of secondhand religion, the kind that has been handed down to us. We are trying to cast out demons by telling them about Jesus whom Paul preaches instead of one who has been revealed to us in saving power.

And, "finally brethren," if we have the saving grace of Christ in our own hearts, if we have a personal experience with the Lord, if what we know of him comes direct from God rather than through the channel of human instrumentalities, we won't have to talk so much to convince the people that Jesus is the Christ of God. When one can say, "I make known to you, brethren the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ." Then will it prove the power of God unto salvation. Don't let your Christian testimony be pulled green. Don't undertake to tell what you don't know. Don't be in a hurry to carry the message before the time. Tarry at Jerusalem for enduement. Don't depend on your mere testimony to the truth. It has no effect on others, and it will have a bad effect on you.

"The secret things belong unto Jehovah our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Deut. 29:29.

BR

THIS TEMPLE

Early in his ministry Jesus said, "Destroy this temple and in three days I will raise it up." He was misunderstood, but there can hardly be a doubt that Jesus knew he would be misunderstood, had calculated on being misunderstood as a means of startling the people and starting them to thinking seriously; to thinking on a subject which must be worked over in their minds until their ideas of religion had been entirely renovated.

He had been asked for a sign of his divine commission to come into the temple and assume authority over it, with the right to regulate all the procedure in it. He said the sign of his authority for this, and for everything else he did, would be his resurrection from the dead. This should put questioning and doubt to silence. This would set him supreme in authority in the temple and everywhere else. But he did not say it in plain words. He said it in words which could be misinterpreted and were misinterpreted. He said, "Destroy this temple, and in three days I will raise it up." And though he spoke of his body, which they were to kill, they understood that he spoke of the temple which it took Herod forty-six years to build.

And they never forgot it; it stuck in them like a barb. It offended them grievously; it rankled in their souls, for to them the temple was the pride of their race, the center of their patriotism and the symbol of their religion. It indicated to them that there was something sinister in his mission which was essentially opposed to their religious system, and, if he succeeded, their system was at an end. They were his enemies for life, and nothing but his death would eventually satisfy them. Long afterward they brought it forward at his trial and charged that he had said that he would destroy the temple and build it again himself.

They were wrong in their understanding of his words, and yet they were right in intuitively

recognizing that henceforth he was a challenge to the whole system for which the temple stood. Not that he was an enemy of the temple. He was not. He believed in its real mission and purpose more than they did. He had cleansed it, and before he was put to death he would do so again. Worship was to be preserved and all the hindrance to it, and corruptions of it removed. But the temple had a temporary mission, a preparatory purpose, and that mission was nearing fulfillment. The temple with all its ordinances was prophetic, and the prophecy was near realization. It must give way to that of which it spoke.

That this is true is evidenced by many other scriptures. The temple and its ordinances were not a finality, but a foreshadowing. When the reality comes, the shadow vanishes. The temple must not be an object of worship, but a means of worship, a place of access to God. God never started the move to build the temple. David did it. God had prescribed a very simple method of approach to him. All that was essential to access to God and worship of him was found in the simple tabernacle which they built in the wilderness. And when Solomon had built the glorious temple in Jerusalem, he still had to say, "Behold heaven, and the heaven of heavens cannot contain thee; how much less this house which I have built."

Jesus told the Samaritan woman that one did not have to go to Jerusalem or Gerezim to worship; that worship was an act of the spirit. Jesus foretold the destruction of the temple as a part of the program for a pure gospel, and the preaching of redemption through his blood alone. Stephen in his defense before the Jews, had been charged with saying that Jesus of Nazareth would destroy this place and change the customs which Moses delivered. It is significant that he never denied it. And Paul who doubtless learned much from Stephen, on his last recorded visit to Jerusalem, heard from Christian brethren that he was charged with teaching the Jews "to forsake Moses."

The temple must go with all its sacrifices if men are to lay hold on Christ as the Lamb of God that taketh away sin. The surgeon's stitches, which were necessary after an operation, must be removed if health is to come back. Men cannot hold to the shadow and grasp the substance at the same time. The dog which was crossing a stream on a log and carrying a piece of meat in his mouth could not keep the meat when he tried to get the reflection in the water.

Any one who devotes himself today to rites, forms and ceremonies is very apt to miss the substance of religion. The things that appeal to the eye and satisfy the esthetic taste or desire are more apt to lead away from God than toward him. "The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands." The man who scrupulously crosses himself when he passes a church house, is less apt to think of his body as the temple of the Holy Ghost. Is it strange that those religionists who magnify the place of worship and the aids to worship have usually a lower standard of personal righteousness?

Jesus "spake of the temple of his body." He would transfer the emphasis from the place of worship to the person of the worshiper. He would count of more value the people and of less worth the place. He would direct us away from institutions to individuals. The sabbath was made for man, not man for the sabbath. Places of worship and aids to worship have their value only as they bring men to see God, to submit to Him and follow Him. Jesus would break the sabbath conception of the Jews to heal a man. No institution is sacred which does not help men to find God. No customs, traditions, forms, or social or political conceptions are worth preserving which hinder men from doing right. They must give way to the coming of the kingdom of God.

BR

Rev. Virgil Ratcliff has been called to Union Hall and Hueck's Retreat churches in Lincoln County, and he preaches here while attending the Baptist Bible Institute.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

LET'S DOUBLE SEPTEMBER GIFTS

The receipts for the month of September 1935 were \$13,167.22; for September 1936 they were \$20,824.34, an increase of \$7,657.12, or a gain of nearly 51%.

Now, let us double September gifts this year during the month of October. We are well able to do it. It will help not only the causes, but our people.

The books close the 31st of this month on this year's Convention. We have six days following the last Sunday in the month in which to receive the gifts. If they count on this Convention year, they will have to be in not later than the 31st.

—BR—

PROGRAM FOR CENTENNIAL CONVENTION November 18, 1936

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P.M.
1:30-1:45—Praise service, using the old hymns and songs.
1:45-2:15—"Personalities and Epochs in Mississippi History," address by Dr. B. D. Gray, Atlanta, Ga.
2:15-2:45—Address, "A Century of Baptist Expansion in Mississippi," by Rev. J. L. Boyd, Vicksburg.
2:45-3:00—Sponstaneous expression from any one present.
3:00-3:30—Address, "What Baptists Stand For," Dr. M. O. Patterson of Clinton.
3:30-4:40—Address, "A Vision for the Coming Century," by Dr. R. B. Gunter, Jackson.

—BR—

Aside from this regular program to be held in the First Baptist Church of Natchez, there are to be three memorial services between sessions of the Convention: First, at the old meeting house of the Clear Creek Baptist Church at Washington, six miles east of Natchez in the afternoon of November 17, at 4:30 o'clock when a memorial tablet is to be dedicated, having been placed on the building, which is to commemorate the re-organization of the Convention on December 24, 1836, at which time Dr. W. T. Lowrey is to be the speaker. Second, a memorial service at the grave of Elder Ashley Vaughn at 4:30 P. M. on November 18, where a marker is being placed, to commemorate the work and labors of brother Vaughn who was said to be the "founder of the Convention." Rev. Frank Moody Purser has been selected as the speaker for the occasion. Third, a memorial service to be held on the site of the Old Salem church meeting house, first to be organized in Mississippi, to be dedicated, a boulder being placed there, and Dr. George P. White of Hazlehurst being the speaker.

By the Committee on Arrangements:

J. L. Boyd, Vicksburg, Chairman
Dr. W. T. Lowrey, Clinton
Dr. P. I. Lipsey, Clinton
Dr. J. W. Mayfield, McComb
Rev. Bryan Simmons, Laurel

—BR—

BAPTIST ORPHANAGE: The reception room in the larger girls' building is being redecorated. This is made possible by the kindness of the Carrie Hooker Child's Missionary Society of Calvary Baptist Church, Jackson. We deeply appreciate this service.

—BR—

BAPTIST ORPHANAGE: A check in this morning's mail from Mr. R. W. Dunn, Hattiesburg, for \$50.00. A member of the Board of Trustees of the Orphanage and loyal friend to all denominational causes. Also a check from Mr. L. L. Brown, Kosciusko, for \$25.00, another member of the board. Both of these gentlemen are regular contributors as well as giving their time to this worthy work. Thanks.

JUST A MOMENT, PLEASE!

By J. E. Dillard

—O—

James says: "The effectual fervent prayer of a righteous man availeth much."

President John R. Sampey, who with Mrs. Sampey is representing Southern Baptists in the Far East writes: "Ask the brethren everywhere to pray for our meetings in Japan and China. We long to encourage our missionaries and native workers and to win many to a definite acceptance of Christ Jesus as Savior and Lord."

And won't you pray that our people will remember their obligations and pay their pledges promptly and regularly to both the Cooperative Program and the Baptist Hundred Thousand Club in order that our creditors may not grow impatient or our causes languish.

"All our people in all our work."

—BR—

SOUTHWEST MINISTERS' CONFERENCE McComb, Miss., Oct. 12, 1936

—O—

10:00—Devotional, R. R. Jones.
10:00—Report of Pastors.
10:40—Exposition of Scripture: John 1:14, Mark Lowrey; John 1:19-28, B. Locke Davis.
11:30—President W. E. Holcomb, Hattiesburg.
12:00—Lunch.
1:00—Devotional, H. J. Dear.
1:10—Exposition of Jno. 6:22-41, E. K. Cox.
1:40—Business.
2:00—Adjourn.

—BR—

Quietly and constantly the efforts are on in this peaceful land to make our young men military minded. Until the world war broke loose, it was a rare thing in most parts of our country to see a man in soldier's uniform, or any semblance of militarism. Then came the war and these signs were on every hand. The war closed; our boys doffed their soldier's clothes overnight. They were sick of it all. But now the strut and swagger of the soldier boy has come back. The CCC organization is becoming a stepping stone to militarism. The high school lad must assume a semi-military uniform. The R.O.T.C. is paving the way for war-mindedness. Which way are we headed? If the Lord's people of old prayed for the peace of Jerusalem, Christian people today should pray for the peace of the world. We are still in the moral and spiritual and financial back wash of the last war. May the Lord save us from further destruction.

And now they are talking about standardizing theological education. Not only so but some talk as if they had already standardized it, and that no preacher who enters a pulpit may henceforth be regarded as really fit to hold a classy pastorate unless he has a degree from an accredited theological institution. We have this sort of thing in secular professions and we have yielded to it in colleges and universities, but when we undertake to shut our pulpits to all except those who have degrees from standardized institutions, we have gone over to the devil, bag and baggage. The trend among Northern Baptist preachers for the past few years has been toward this program of snootiness, and a slight disposition has been visible to place in Southern Baptist pulpits only those who have conformed to the standardizing craze. But we do not believe that Southern Baptists will generally stand for making such distinctions and becoming judges with evil thoughts of which James speaks. This is not to decry the best theological preparation for the work of the ministry. We would not be identified one moment with any group that disparages the best possible preparation to be gotten. But when the gates of ordination are opened only to those who have gone through a certain amount of schooling, then indeed have we chosen carnal weapons, instead of spiritual with which to do the Lord's work. The Lord knows how to break up our silly notions by calling Amos from his herds, Moody from his shoe store, Billy Sunday from the ball ground, Elisha from the plow handles, and a long list of Mississippi boys from the piney woods.

PALESTINE

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Palestine has been much in the news for several months, and possibly some of our readers have been wondering what it is all about. Perhaps the following explanation will help to a better understanding.

The Palestine of today does not extend beyond the Jordan valley; its area, including 261 square miles of water, is 10,000 square miles, nearly one-fifth that of North Carolina. The population in 1931 was 1,035,154, of whom nearly three-fourths were Arabs, one-fifth Jews, and one-tenth Christians. The largest city is Jerusalem, population in 1931, 90,407, while the two seaports, Jaffa and Haifa, have more than 50,000 each. Nazareth has a population of 8,719, and Bethlehem has 6,817.

Palestine had been subject to Turkey for four hundred years, but since General Allenby captured Jerusalem, December 9, 1917, it has been under the control of the British, and was formally made a British mandate by the treaty of Versailles. When the British took the country over the population was almost altogether Arabs of Arabia who were friends to the British and of great service to them in the War, helping them protect and hold the Suez Canal and to drive the Turks out of Persia and Syria. In return for all these great services the British promised to give the Arabs control in Palestine, a promise which they are now trying to keep, but have gone not much further than to surrender the country east of the Jordan, which is almost a desert, to a brother of King Feisal of Iraq.

Hardly had the British got control when the Jews of England and of America began to ask that Palestine be made a "National Home for the Jewish People," and what was called the Zionist Movement gathered new momentum. That is, the Jews, as prophesied by Isaiah (or as some Biblical scholars say, only anticipated by Isaiah), would be gathered again in Palestine. These Jews had a powerful influence with the British government and a month before the capture of Jerusalem had secured a declaration from the Balfour cabinet favorable to their purpose.

All this favoring the Jews, however, was very ill pleasing to the Arabs of Palestine, who hate the Jews with an inveterate hatred. Palestine had been promised to the Arabs, and here were the Jews pouring into the country, occupying the land, and displacing Arabs on jobs in industry and business. It was not long before the British found that they were trying to carry water on both shoulders and were having a hard time of it. In an effort to placate both sides, the Colonial Secretary, Sir Philip Cunliffe-Liste, on October 31, 1933, made this statement: "There is under the Mandate the obligation to facilitate the establishment of a National Home for the Jewish people in Palestine, but at the same time there is an equally definite obligation to safeguard the rights of all the inhabitants of Palestine. Both obligations will be most carefully observed." But it was easier said than done. The Jews continued to come and to crowd out the Arabs, and the Arabs became more and more exasperated and have finally gone to the point of revolt and warfare against the Jews, whom they would like to drive entirely out of Palestine. England is at a loss what to do; the Jews have powerful influence with the British government, but the good will of the Arabs must be retained at all odds. Says Albert Viton, a Palestine journalist: "Should the Arabs decide to terrorize the Jewish population and the military now in the country, all the King's men and all the King's horses, with the navy and marines thrown in, will be impotent to safeguard life and property."

It may be said that since the British took control there has been a wonderful development in Palestine. By draining of marshes malaria has been stamped out; Jerusalem has been given an adequate water supply; civil and religious liberty has been established; the courts are regularly conducted; the River Jordan has been

harnessed for the production of electricity and the whole country will soon be electrified; Jaffa, the old harbor, has been developed and Haifa, a new harbor at the foot of Mt. Carmel, has been constructed, at which more than 3,000 vessels load and unload every year; the Dead Sea is being made to yield its potash, 130,000 tons a year; commerce and agriculture and other industries have increased fourfold. The country is flowering like a rose.

—Biblical Recorder.

—BR—

GETTING BETTER

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During 1936 twelve new missionaries have been appointed by the Foreign Mission Board and two former missionaries have been reappointed. Through the special designated gifts for salaries and traveling expenses, the Board hopes to appoint twelve more at the annual meeting, Oct. 21-22.

Gifts to foreign missions are increasing constantly and interest in foreign missions has never been keener. It is encouraging to note that for the first eight months of 1936 there has been an increase in budget receipts of nine per cent over the same period a year ago.

The debt of the Board stands at present at \$412,000.00. This is only a third of what it was two years ago.

Last year's Lottie Moon Memorial Christmas Offering totaled \$240,455.12. The goal for this year is \$175,000.00. The women will far surpass this worthy goal.

Since the organization of the Foreign Mission Board ninety-one years ago, it has sent out 1,041 missionaries to fifteen nations. At present there are 403 active missionaries on the fields.

The prospects for the autumn are bright and promising. Never have the needs been greater. But many things evidence the fact that the Board can depend on Southern Baptists who are taking more and more seriously their responsibility of evangelizing the world.

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Souls Saved At Every Service

"On Monday night I preached in a big theater to 1,200 people. There were fifty-two decisions registered, mostly grown people. Dr. Scarborough was able to take the theater service Tuesday night, and there was just about the same number who came forward. I spoke to the young people on Wednesday night and thought possibly there would be a few young men who would volunteer to preach. I gave an invitation for surrender for special service, and they came so fast that I counted 104 and quit."—Charles E. Maddry, Buenos Aires, Argentina, August 24, 1936.

—BR—

PROUD DEATH

—o—

O death made proud by sweeping victory!
Your ruthlessness is felt in every land;
You will not yield to Love's fair pleading
hand,
But snatch her jewels with audacity.
A name I know shall conquer villainy;
This name atrocious might can not withstand.
One reigns in majesty, supremely grand;
And you, at last, shall fall by his decree.

The Christ shall reign till he shall conquer all;
His royal hand shall smite the face of death
And take from him each vestige of his might.
The dead shall live again when he shall call
To waken them; he will then give them breath
And his redeemed shall reign with him in wite.
—Wm. James Robinson.

Kansas City, Mo.

—BR—

Every church is urgently requested to take one "Fellowship Offering" each year at the celebration of the Lord's Supper for aged ministers' relief. Surely this is not an unreasonable request and it will do wonders if accomplished. Offering should be sent through regular channels marked "Designated, Fellowship Offering." The Relief and Annuity Board, Dallas, Texas.

MUSIC AND THE BIBLE

I. E. Reynolds

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In preparing this paper the writer has tried to avoid the hackneyed and commonplace phrases, sayings, alibis and excuses so commonly heard and read by those discussing this subject. In the light of Biblical records, examples and injunctions he had tried to discover the type and character of music program used in the Divine plan of our Lord during Bible times and at the same time tried to find what would be pleasing to the Lord in the present-day church music program. Often while discussing this matter one hears the remark: "This is from the Old Testament and not applicable." Let us remember that the Lord did all of His preaching and teaching, while here on earth, from the Old Testament. He went into the temple and synagogue to teach and preach "as was His custom." Peter and John attended the temple on the Sabbath Day. Paul preached in the synagogue first after his conversion. History implies that the synagogues of that time had a very elaborate order of service. If Christ, His disciples and Paul had not indorsed this order, would they have attended these temples and synagogues? Is not the Old Testament inspired? Preachers use it for texts for their present-day sermons. Is it good to teach, preach and live by but out of place to practice from a musical standpoint?

By a careful survey it will be found that much is said in the New Testament relative to the music program and, if studied, it will be seen that there is but little conflict between examples and injunctions in the Old Testament and the suggestions made in the New Testament relative to it.

My readers are urged to forget their prejudices, their likes, dislikes and customs in the consideration of this question and weigh every statement and observation made in the light of Biblical facts, examples, injunctions, present-day conditions and needs.

General Survey

It should be remembered that music is a creation of God and that while He created "the morning stars sang together," says Job 38:7. He made a definite place for it in His plan in the religious and secular life of His chosen people. The Bible is a Music Book with references to music in the first, last and forty-four of the sixty-six books composing it. That the readers may get some idea of the magnitude of the music program of the Bible, a brief survey is given as follows:

INSTRUMENTS: The various Biblical instruments are divided into three distinct sections, just as the present-day orchestras, namely: strings, wind and percussion. The names of these instruments are mentioned but for brevity's sake the Scriptural references are omitted. The string instruments were harp, psaltery, lute, viol, lyre, asor, sackbut and dulcimer. The wind instruments were pipe, flute, cornet, trumpet and ram's horn. The percussion instruments were hand-drum, timbrel or tabret, cymbals, castanets and triangles.

The makers of instruments were Jubal, David and Solomon. Performers of prominence on them were Jubal, Miriam and the women with her, Jephthah's daughter, David, the prophets, the Levites and the redeemed mentioned in Revelation.

WRITERS. The writers of music (instrumental and vocal) were Moses, David, Solomon, Heman, Asaph, the sons of Korah and others whose names are not known. The writers of the Psalms of the New Testament, relative to Mary, Elizabeth and Zacharias which are recorded in the First Chapter of Luke.

LEADERSHIP: The prominent leaders and teachers of music mentioned (instrumental and vocal) are Moses, Miriam, David, Chenaniah, Heman, Asaph, Jeduthen, Jephthah's daughter, with the inference that teaching was done in the schools of the prophets of both Samuel and Elisha, the chief of singers—mentioned by Nehemiah—in the New Testament, the leader of the hymn at the Lord's Supper, the injunctions

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of Paul "To teach through psalms, hymns and spiritual songs" and the leaders of the heavenly music program, mentioned in Revelation.

Group Singing, Choruses, Choirs and Congregations

A women's chorus, led by Miriam at the crossing of the Red Sea; the women's chorus led by Jephthah's daughter; men's choruses composed of prophets; mixed choruses and congregations; David's tabernacle choir of ten singers and a director; Solomon's temple choir of 4,000 voices and a director with the following account which is found in addition to the Biblical record of Josephus' history in the third chapter of the eighth book, "In the first temple there were 200,000 trumpets, according to the command of Moses; also 200,000 garments of fine linen for the singers that were Levites; and he made musical instruments, and such as were invented for singing of hymns called 'Nablae' and 'Cin-cyrae' (psalteries and harps) which were made of electrum (the finest brass) 400,000; Solomon made all these things for the honor of God, with great variety and magnificence, sparing no cost"; Zerubbabel's temple choir of 200 singing men and women returning from Babylon; Nehemiah's temple choir of 245 singing men and women returning from Babylon; children's choruses as referred to in Matt. 21:15-16; and the heavenly, blood-washed and redeemed choir, mentioned in Revelation, of 144,000 voices.

Certain Qualifications and Conditions Which the Musicians Had To Meet

Noame was chosen as a regular musician who was not of the Levitical family, God's elect. It was a select group. They were educated and trained. They were to have clean hands and hearts. There are more Scriptural references relative to the preparation of musicians than is found concerning the preparation of any other class of religious workers mentioned in the Bible. They were of the best talent and performing ability. Each of them had a definite work and gave all of his time to this work. They were paid from a common treasury and furnished with homes and villages in which to live. There was no discrimination made between the treatment of and consideration for musicians and other religious workers. In each instance of organized choir work costumes were worn peculiar to musicians' office. An observation worthy of notice is that each of the workers cooperated with the whole body.

The Program

God is a lover of beauty, order and system, therefore, He created all things beautiful, orderly and systematic. This being true the order of service, which He ordained for the Old Testament worship and service could be nothing less than a beautiful, orderly and systematic program. The Scripture implies that He would have us worship Him in the beauty of holiness. It is also evident that the whole program was arranged in advance and prepared according to the needs of His people, and not left to their desires, whims, prejudices and customs.

Another significant observation is that the program was planned and built in a way that magnified and glorified God through the medium of the eye, the ear, and the mind.

The Purpose of Music

Primarily, the purpose of music was worship, which was a means of expression of heart and soul—personal communion with God. Secondly, its purpose was service, which was a means of impression—working for God in the interest of others. Worship was the more important, because service would be the natural result of a worshipful heart. Service can be rendered from a sense of duty or obligation without love or devotion behind it, but God does not honor such service.

Worship music was that which was expressive having in it a note of praise, adoration, thanksgiving, joy, devotion, supplication and dedication coming from a heart overflowing with love and appreciation for God, Christ, Savior and Lord.

Service music was that which was impressive having in it a message of inspiration, comfort, encouragement, the story of salvation, exhorta-

tion, warning, invitation, personal testimony and teaching because of the musician's heart of love, joy and gratitude to God, Christ, Savior and Lord for his own personal salvation.

Methods of the Music Rendition Both Vocal and Instrumental

These consisted of solos, largely music of impression; organized choirs, choruses and orchestras, having both the element of expression and impression; and congregational singing—in the main music of expression.

All were necessary and important. They were rendered antiphonally, section against section, leader and chorus, or priest and chorus, unison singing and chanting.

The Standards and Characters of Music

Every recorded song in the Bible is a masterpiece from a literary standpoint, and we have every reason to believe it was arranged to the highest musical expression known at that time, regardless of the occasion on which it was used.

The Hymnal of the Bible

The hymnal, which God provided for His people is the most wonderful collection known in the realm of hymnody. This book—"The Psalms"—is composed of one hundred fifty 'hymns,' given by inspiration and chosen to meet the need of every emotion of the soul. These song poems were written by David, "the Sweet Singer of Israel," Asaph, the sons of Ecclesiastes and others. They were classic gems of literature of the highest ideals and standards.

In a little book by Dr. F. B. Meyer, "The Psalms," he records for an introduction a glowing tribute to the Psalms by Rev. Baldwin Brown, as follows:

(Continued next week)

LET'S GO

By A. L. GOODRICH, Circulation Manager

"Ask the People and They'll Subscribe"

ON THE GO

—o—

Union County Association:

Few places equal and none excell the fine way that Dr. J. P. Kirkland and the New Albany folk took care of the Union County Association.

Moderator Smith and Clerk Smith evidently pleased last year for they were again re-elected unanimously.

A good program had been prepared giving all objects a good hearing and Moderator Smith kept them on the program and on time.

Lauderdale Association:

Dr. H. C. Bass favored us with transportation from Meridian to Fellowship Church where the Lauderdale Association met. Pastor McPheeters and his people had prepared well for the meeting and the program was one of the best prepared we've seen.

A good place was provided for us twice—in the morning for the Record and in the afternoon for the Cooperative Program.

Dr. Fleming of 15th Avenue Church "took us in" Wednesday night.

Incidentally, Lauderdale Association doubled its Record readers in 1936 over 1935.

ORDER NOW

The special centennial issue comes from the press October 29. If you want an extra copy or copies, order now. A little later will be too late. The price is 15c per copy.

—o—

IT WORKED FOR PHILLIPS—IT WILL WORK FOR YOU

Recently we received the following letter from brother B. E. Phillips the beloved bishop of New Hebron:

Dear brother Goodrich:

I have planned to put the Record on at Pleasant Hill Sunday at eleven and at Bethlehem Sunday afternoon. I made announcement to this effect the fourth Sunday in August. The second Sunday in September I appointed a committee in each church to aid in this. I have them

believing the job will be completed on that day or I will go from home to home till it is done.

The result of this was 23 subscriptions from Pleasant Hill and 20 from Bethlehem.

Pastor, try it. Wishing won't do any good, but this plan will work.

More Record readers will help your work, your people, and the kingdom enterprises.

—o—

THANK YOU

To those named below for lists of subscriptions recently sent in.

L. O. Coggins, Nettleton; Mrs. E. C. Pitts, Brookhaven; Mrs. Marion Bridgers, Raymond; Hon. Jeff Kent, Forest; T. L. Houston, Sylvarena; Mrs. H. S. Mixon, Hattiesburg; Elmer E. McCoy, Booneville; Mrs. J. B. Fudge, Oxford; Miss Elizabeth Parke, Meridian; Earl C. Johnson, Brooklyn; Mrs. J. F. Scull, Hollandale; Rev. W. C. Howard, Water Valley; C. R. Robinson, Route 1, M. A. Frye, Route 3, R. T. Price, T. C. Hobby, Route 1, P. C. Humphries, Hattiesburg; R. W. Hatten, Wiggins; D. D. Bounds, Lumberton; T. P. Wyatte, Perkinston; M. D. Bond, Route 1, Perkinston; Rev. B. E. Phillips, 23 from Pleasant Hill Church, New Hebron; Rev. B. E. Phillips, 18 from Bethlehem Church, New Hebron.

Miss Lora V. Smith and 11 others, New Albany; T. E. Elliott, Ashland; Mrs. Julia Hagler, Hattiesburg; Rev. Barney Padgett, Weathersby; Mrs. W. D. McCalip, Mrs. W. D. McKenzie, Yazoo City; Mrs. Dee Hammett, New Augusta; Rev. N. L. Roberts and 18 others from Heidelberg, Hattiesburg; W. D. Austin, Route 1, Lafayette Springs; Dr. Z. A. Dorsey, Troy; L. E. Dillard, Holly Springs; J. A. Sewell, Thaxton; L. M. Pitts, Blue Springs, Route 1; W. L. Mounce, Ecru; Rev. Frank Cox, Myrtle; Mrs. R. G. Guthrie, Thaxton; Dr. W. H. Reid, Tocophera; O. S. Moore, Collinsville; W. S. Castles, Route 1, Meridian; W. C. Rodgers, Toombsburg; Everett Butler, Mrs. H. C. Parker, Meridian; Rev. C. E. Dearman, Cuba, Ala.; Rev. R. W. Sumrall, Meridian, Route 1; M. E. Smith, Meridian; Mrs. G. V. Clardy, Starkville; Mrs. J. W. Norton, Mrs. A. C. Williams, Rev. I. P. Randolph, Rev. T. A. J. Beasley, New Albany; W. A. Green, Blue Springs; Mrs. Belva Nabors, New Albany; W. G. Smith, Bethany; Mrs. N. N. McIlwain, Route 1, Sturgis; Boyce Basden, Route 1, Blue Springs; Mrs. E. C. Caldwell, New Albany; D. C. Vandevere, Holly Springs; A. E. Denson, New Sight; Bob Moore, Baldwyn; Mrs. Ward Stephens, Booneville; H. F. Fajers, Bethany; B. F. Gahan, Route 1, Booneville; Rev. J. O. Guntharp, Rienzi; Rev. J. M. Scott, Route 3, Baldwyn; Mrs. Claud Adair, Route 2, Booneville.

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J. B. Causey, Stringer; Pete E. Brown, Cascilla; Dr. A. Best, New Orleans, La.; J. V. Ratcliff, Gloster; Miss Fannie McLain Ratcliff, Gloster; Mrs. J. N. Nesmith, Miss Myrtle Bass, Yazoo City; A. W. McAlister, Grand Junction, Tenn.; G. C. Waycaster, Quincy; C. L. Denton, Mrs. Jim Doolittle, Slate Springs; S. D. Roberts, Mrs. Hascel Beard, Laurel; Clarke Memorial College, Newton; Houston White, J. H. Walters, Puckett; Rev. O. L. Byrd, J. W. Steen, Florence; J. J. Bowman, H. M. Purvis, Pelahatchie; Mrs. Dr. Ashford, Rev. W. S. Landrum, Clinton; Mrs. W. I. Causey, Liberty; Mrs. A. W. Bentz, Brookhaven.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

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Quarterly reports from the Missionary Societies are coming in every day now and we do not want them to stop until we have a report from every organization. Let's redeem ourselves for not having reported 100% the first two quarters of 1936. It is required in your Standard of Excellence. Climb a bit higher toward being A-1.

—o—

W. M. S. CLOSES WEEK OF PRAYER

The W. M. S. of the Indianola Baptist Church has just closed its week of prayer for State Missions. The meetings were held in the church parlor each day, with the young people having their service Wednesday night at prayer meeting hour. Friday there was an all day service with lunch served in the annex, sponsored by Circle No. 2.

The Greenville W. M. S. gave a playlet Friday morning, "The Cross Bearer," which was very effective and enjoyed by all.

There was a good attendance each day and much interest manifested. We went a little beyond our goal. God always answers prayers.

—o—

NOTICE!

The book for study before our Foreign Mission Week of Prayer is "Palestinian Tapestries." One free copy has already been sent to each president of the Missionary Society and counselor of the Y. W. A. At least three hours spent in class in the study of this book may be counted as a mission study class. Awards will be given, as for a regular mission study book. Additional copies may be secured for 25c each from our Baptist Book Store.

—o—

HOSPITAL GRATITUDE

From the depths of our hearts each member of the Baptist Hospital force extends gratitude to each dear sister society, each Sunbeam Band, each R. A., each Y. W. A. and each G. A. for the gracious shower of gifts sent in during August and September.

Just 190 packages were received. All organizations were represented in these packages.

There were 453 sheets; 710 pillow cases; 2,081 towels; 1,160 bath cloths; 1,345 cakes of soap; 96 scarfs; 8 Bibles; 10 Testaments; 4 vases; 4 boxes talcum; 12 dozen safety pins; 4 soap boxes; 1 pair pajamas.

I think the best way you can understand our appreciation is to put yourselves in our places a few mornings, with an average of 98 patients to be prepared for as comfortable a day as could be given. There must be three fresh sheets to each bed; several towels for each patient, and other necessities accordingly. In spite of every precaution things will run short sometimes. I am sure each one of you realize what a God-send your gifts, coming at this time, mean to us.

I trust many of you have heard directly from me. Some of you have not as yet. Quite a number of the packages had no return address. Our Nettie Ree Traylor in the W. M. U. office furnished a number of these and will help us out with a number of others. We do want to personally thank each donor. Several packages, two rather large ones, had no identification mark whatever. So I am asking that you who read the Baptist Record will take the message to others, and thus let ALL know that we are both glad and grateful. God bless you each one.

M. M. Lackey

YOUNG PEOPLE'S COLUMN

COLLEGE Y. W. A.'s

Blue Mountain College: President, Carolyn Huff; Counselor, Miss Mary D. Yarbrough.

Clarke College: President, Rosalind Talbert; Counselor Miss Martha Thomas Ellis.

Hillman College: President, Carolyn Eu-banks; Counselor, Miss Louella Landrum.

Jones County Junior College: President, Jonice Sumrall; Counselor, Mrs. M. P. Bush.

M. S. C. W.: President, Hilda Gill; Coun-selor, Miss Rhobia Taylor.

S. T. C.: President, Doris Simmons; Counselor, Mrs. R. G. Lowrey.

Woman's College: President Mary Eliza-beth Ainsworth; Counselor, Mrs. N. L. Roberts.

Whitworth College: Counselor, Mrs. B. Locke Davis.

Splendid reports have come in from all of the colleges and as written reports come in we will share them with you.

Miss Inabelle Coleman, Publicity Secre-tary of the Foreign Mission Board, is to be with us in Mississippi for a couple of days, and the engagements she is to fill are: Jones County Junior College, Wom-an's College, S. T. C., Hinds Associational Y. W. A. (composed of Hillman College Y. W. A., 2 Grace McBride Y. W. A.'s, sev-eral local organizations) and Blue Moun-tain College.

COLLEGE Y. W. A.

I am just back from M. S. C. W. and how happy I am over the things I found there. The days there were spent in conference periods with each officer of the Y. W. A., general cabinet meeting, Y. W. A. meeting, noon-day prayer meeting and teaching Dr. Lawrence's new book, "The Bible a Missionary Book."

The program for the regular Y. W. A. meeting was the presentation of the play, "Ann of Ava"—giving to the young women something of the life and contribution of this great heroine for whom our college Y. W. A. is named. Evident was the joy of the officers when twenty-three new mem-bers signed membership cards. Enlistment of all Baptist girls is the aim. A finer group of officers cannot be found anywhere.

"FOLLOW ME"

Mrs. F. W. Armstrong, President W.M.U.
(Editorial from Royal Service)

When Jesus had been baptized and had come up out of the wilderness, where He endured sore temptations, the sacred record says that He "came and dwelt in Capernaum." He chose to dwell where multitudes of people constantly thronged, where crossed the crowded ways. Walking as did countless others by the Sea of Galilee, He saw one day two men and yet two others to whom He said, "Follow Me." "And they left all and followed Him."

They did not then know the full meaning of that simple invitation of Jesus, but they were to learn thereafter that it meant far more than

the mere act of joining Jesus in His walk that day, threading their way with Him through the crowded places of the teeming villages on Galilee's shore. They were to learn that, when Jesus invited them to follow Him and they responded, it meant for them complete enlistment for life. Some three years later they were the same men when, threatened with prison and further pun-ishment, they boldly say: "We can but speak the things we have seen and heard." They are the same men—but for three years of following Jesus! He had said, "Follow Me and I will make you . . ." His promise had been fulfilled: there was a transformation. Even so there always is in those who truly follow Him.

Many helpful applications have been made of the 1936 watchword—Jesus said: "As the Father hath sent Me, even so send I you." W. M. U. designates an enlistment month. October is commonly accepted in the various states as the time for this emphasis. It is a time when new recruits are sought, when an intensive effort is made to quicken the indifferent to interest in and support of our program of missionary pro-motion. If, then, we are here in Christ's stead, we must say as did He: "Follow me." It is ob-vious that if we are to enlist others we must ourselves first be enlisted. There is no more effective way of quickening missionary fervor in other hearts than to be ourselves so zealous and devoted that we can say in spirit if not in words: "Follow Me in devotion, in zeal, in love, and in service." A re-dedication of heart and life, a re-commitment to the ideals and purposes of our mission-centered organization are first essentials in any effort to win others. Daily we must make choices of what to do, where to go, what to read. By wise selection of that which contributes most to our effective service, we may help others to make their choices. "Follow me" we do undoubtedly say, whether we will it or not.

A "testimony meeting" in your society, as to methods and means of enlistment, would un-doubtedly be a stimulus to your members to work wisely in winning others. Often the fruits of such effort have been truly the hundred-fold, as some woman of rare gifts and ability has been led to interest and service. That four fish-ermen followed Jesus made all the difference in the world to them; also it was of untold value to the Kingdom. Even so it made all the differ-ence in the world to you and me when we joined ourselves to the world-wide service of W. M. U. There are many others to whom it will mean as much. As a member of W. M. U. you may say to other women and young people, "Follow me and we will go into all the world!"

The 4th Sunday in October the Sunday schools are all asked to make a special offering to State Missions. This lies at the base of all our denominational work. There are half a million white people in Mississippi who are not church members and presumably not saved. We are re-sponsible to God for giving them the gospel. State missions have been a large factor in mak-ing Mississippi a Baptist state. Within the life-time of one man, Baptists have multiplied here five-fold, growing from 50,000 to more than 250,000. Few places in the state have not been at some time assisted by state mission funds. But we are doing less today for state missions than we did 25 years ago, when we ought to be doing more. Pray for our missionaries and make an offering to the Lord in behalf of this work.

The Baptist Record

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A. L. GOODRICH, Cir. Manager

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

Our Advertising Department is in charge of Jacobs List, Inc., Clinton, S. C. Soliciting Offices: E. L. Gould, Manager, New York Office, 40 Worth Street, New York, N. Y.; J. Archie Willis, 162 E. Ohio Street, Chicago, Ill.; Geo. F. Dillon and Julian A. Kirk, 500 National Fidelity Life Building, Kansas City, Mo.; G. H. Ligon, 421 Biltmore Ave., Asheville, N. C.; J. W. Ligon, 729 Park Drive, N. E., Atlanta, Ga.

EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

The Jews Are God's People

As a race the Jews will never be destroyed. They are God's elect people. That does not mean that the Jews are a saved people. But God called them and has and will continue to preserve them as a distinct race, for He still has a place for them in the world. When Jesus returns to this earth He will find the Jews here a distinct and separate people. The word of God reveals this as a certainty.

The question might arise as to why the Jews are scattered with no country of their own, shut out of the land God gave them. This is clear—God is punishing them for their sin of rejecting the Messiah when He came. They are strangers in a strange land and have been greatly wronged and mistreated by most of the nations of the earth. But they are still God's people and He is watching over them. And woe is to that nation, or people, who mistreats them. "Touch not mine anointed and do my prophets no harm."

Ever since the Jews have been dispersed the world has tried to destroy them. Nation after nation have abused them and laid heavy burdens upon them, often driving them out and killing many. But the Jews are here to stay. Kill, abuse, destroy as you will, they will not be destroyed. They will be the central figures in the new Jerusalem and the reign of Jesus upon the earth. All are lost who do not accept Jesus as Savior, and the majority of them do not, but the day is coming when they will, when "a nation shall be born in a day." The Jews are still God's chosen people.

—o—

A recent letter from Rev. J. H. Page of McComb, Miss., Route 1, brings some cheering news from his field of work. For some years Bro. Page was located in Yalobusha County and did some good and permanent work in these parts. The

letter says: "My churches have called me for another year. I serve Navilla full-time and Tangipahoa one-fourth time. So you see I have five-fourths of my time taken. Navilla gives me one Sunday off to serve Tangipahoa, and I have some of my laymen supply on that Sunday. Navilla is the only full-time rural church in this part of the county." Brother Page perhaps had no idea that this would appear in this column, but I delight to let others know how the good pastors are getting along.

The Coffeeville Baptist Church recently elected the general Sunday school officers. Deacon J. F. Provine was elected for perhaps the 40th year consecutively. He never misses a Sunday unless providentially hindered. Brother L. D. Clements was elected associate superintendent. He will have charge of the study work. We hope to have the study of "Building a Standard Sunday School" soon. Brother Amos Johnston was elected secretary, his assistant is brother O. H. Cohea.

The Pittsboro Baptist Church recently elected Deacon H. W. Hannaford as Sunday school superintendent. He has held this position for many years and makes a good officer. His assistant is Deacon G. W. Malone. Many of the officers and teachers of the Sunday school recently took the book, "Building a Standard Sunday School," and others will soon. The standard is their aim.

Glad to note that Rev. L. E. Roane, of Calhoun County, who was recently reported in the hospital suffering from blood poison, is now well and able to take up his work visiting and lecturing to the various churches of the county.

Glad to notice that Rev. D. A. McCall, of Philadelphia, is to take a trip all around the world next year. We hope that he will get to make the trip and that he will keep us posted in the Record about his trip. It will be a great help to this ambitious gentleman who is always having "his dreams come true."

The resolutions by the Calhoun County Baptist Association which appeared last week were timely and to the point. Unless some check is placed on the lawless element that class will soon be in possession of the state and nation. Officers who will not enforce the laws should be made do it. I want to commend Gov. White for his stand on this matter.

The newspapers bring us the information that Rev. S. P. Poag died at the Baptist Memorial Hospital in Memphis last week. Brother Poag was at one time pastor in Mississippi, and for several years was pastor of Merton Avenue Baptist Church in Memphis, Tenn. He was spoken of as a good pastor and preacher.

—BR—

B. T. U. ATTENDANCE OCT. 4
 Jackson, First Church 97
 Jackson, Calvary Church 157
 Jackson, Grif. Mem. Church 244
 Jackson, Davis Mem. Church 82
 Jackson, Northside Church 38
 Columbus, First Church 217
 Laurel, First Church 128
 Laurel, West Laurel Church 165
 Springfield Baptist Church
 (9-27-36) 52
 Durant, First Church 63

SOME REVIVAL MEETINGS

—o—

There is nothing which a preacher enjoys like a sure enough revival meeting. It was the writer's privilege to hold four this summer besides being in one at his own church.

The first meeting was at Crosby, Miss. The situation there is unique, just one building and two churches; the Methodists hold the title to the building, but it has a baptistery in it. Brother Prentiss Young is the Baptist pastor and brother Strait who preaches for the Methodists at Gloster is pastor for the Methodists. We were all there, both Methodists and Baptists. Result, about 30 additions to both churches, 23 of them to the Baptists. Good time, and good fellowship.

Our next meeting was with brother Horne at Monticello, Miss. Prof. Huddleston of Gloster, our choir leader, went along and led the music. Horne is the kind of pastor that makes you feel good to work with, has religion and sense, a mighty good combination. Very fine meeting, 21 additions, and church revived. Look out for Horne and that fine wife of his, they are coming.

From Monticello, hurried over to Silver Creek, was with them last year and a joy to return. Brother Chas. Daniels had just been on the field a few weeks, but found him a most splendid yokefellow. Good people at Silver Creek, they gave most hearty support to the meeting, and we had about 18 additions. Brother Daniels is another young preacher, who with his splendid wife make a good team anywhere. Brother Happy White of Atlanta, Ga., who was reared in that community, led the music, or rather he and his singing wife did. I never was able to decide which was in the lead. But it was mighty well done.

Just returned from a meeting at Grand Junction, Tenn. Rev. W. R. Hill pastor. Good meeting, especially in the church. Four for baptism. Brother Hill is scholarly, and able. Baptists to the core, and is doing good work there. Met many fine folk there, mighty like Mississippi—just a few miles across the line.

Had a mighty fine time with the young preachers in my meetings, and when I think of them I am optimistic about the future.

Yours for more and better revivals,

E. K. Cox

—BR—

MR. LAWSON H. COOK AT DRUID HILLS

—o—

We were very fortunate in having Mr. Lawson H. Cook, associate secretary of the Baptist Brotherhood of the Southern Baptist Convention, at Druid Hills on Wednesday evening, September 9, for a special address. It was his first visit to our state. Few of us had ever heard him speak.

He charmed our people. He is a

MISSISSIPPI BAPTIST HISTORY

Jesse L. Boyd, Author

Complete, up-to-date, popular style

Originally \$2.50

Originally \$2.50, but now to close of Convention, \$1.50 plus postage. Order from J. L. Boyd, Vicksburg, or Baptist Book Store, Jackson.

Christian of surpassing commitment to the will of God. He was a successful banker and civic leader of Virginia, rendering a far-reaching service to the kingdom of God. The call came from the Brotherhood committee to devote his life henceforth to this great field of enlisting the manpower of our Southern Baptists hosts. He answered the call. I am fully convinced it was the call of the Holy Spirit.

He puts the emphasis clearly at the center. He is not mesmerized with organizational complexes. He is not interested in trying to outdo some other group for the sake of credit. He is appealing to our laymen to lose themselves in the program of the church of Jesus Christ. His is one of the most refreshing messages I have heard in many a day.

Pastors will do well to secure this fine man to speak to their laymen. His address is 1040 Commerce Title Building, Memphis, Tenn.

Louie D. Newton

Atlanta, Sept. 14, 1936

—BR—

SHE NEEDS HELP

By Louis J. Bristow, Supt.

—o—

She came into my office limping, using a walking cane, taking steps of only a few inches; and it was with great difficulty she walked at all. Her home was several hundred miles from New Orleans, and she handed me a letter from her pastor and one from her doctor. Both letters told a pathetic story of poverty and suffering and woe, and asked us to admit the woman, who had been ill for several years.

She was 38 years old, her husband had abandoned her when she became ill, and mental and moral suffering had aggravated her physical condition until only a complete change of environment and doctors and care would avail to cure her. So she was admitted. That was last May. She is improving right along, and there is good reason to hope for a restoration to health and strength.

Such cases cost a world of money, and I am wondering whether some Good Samaritan would like to help? I'll send her name to anyone who helps and desires to write to this woman. I believe a few Christian letters would be appreciated.

New Orleans, La.

—BR—

"Do you notice any change in me?"

"No; why?"

"I've just swallowed a nickel."—Ex.

Syrup of Black-Draught Easy to Give to Children

Thousands of mothers have found that fretful, ailing youngsters really like to be given Syrup of Black-Draught—and that they can rely on it to relieve children's constipation. It contains an extract of the same dependable, approved medicinal plant that gives the popular, old, well-known powdered Black-Draught its laxative action. The SYRUP, in this form so convenient to give children, helps to straighten out many little upsets due to faulty elimination. Sold in bottles containing five fluid ounces, price 50 cents.

Thursday, October 8, 1936

Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

Lesson for October 11

SPIRIT-WROUGHT CONVERSION

Longer Lesson, Acts 16. Briefer Text, Acts 16:11-34.

Having concluded that God had called them to preach the gospel in Macedonia, Paul and his companions left the shores of the continent of Asia and sailed to Europe, plowing the waters of the Aegean Sea from Troas to Samothracia and thence to Neapolis, and from that point across country they journeyed to Philippi. Paul's party was, so far as we have any record, the first Christians to set foot on the continent of Europe. We are then about to see how Spirit-directed men went about the work of making Christ known among the people of a continent before untouched by the gospel.

The significance of this journey of Paul and his company has been the subject of frequent comment; but it is safe to say that the men who have made the comment do not themselves appreciate the tremendous significance of the act of our God in selecting this European route for the party of Paul. The writer sits in the quiet of his study in the very early morning, a great while before day, and vainly tries to compass in his thinking the vast meaning of this journey and the labors for the Lord of these travelers of the long ago. To preach the gospel in the tremendous little land whence Alexander went forth to the conquest of the world would of itself have been a tremendous thing; but to be preaching at the same time to the people of Greece, mighty little land of legends and of lays immortal, land of mighty men and women the fame of whose grace and beauty filled the world and still do fill it, land of that language which blossomed upon the lips of eloquent men into the most perfect instrument of expression to which mortal ears ever listened, by which mortal hearts have ever been stirred.

But this land was only the point of departure to still other and larger lands beyond it. From this land the road to the West lay open, the West with its imperial city of Rome, and beyond that the West with its wild, tremendous peoples, the West within the pregnant womb of which the child of Great Britain was pulsing, dowered with his rich capacities for blessing the world. The West again with its heaving ocean, and yet again the West where lay in shadow the mighty land from which our Lord has sent His heralds around the world with the story of the Blessed Redeemer. Westward the Lord bent the footsteps of Paul and his little band, and westward for almost two millineums the broadening, lengthening course of Christ's great kingdom has held its glowing, glorious way. In the hearts of these tall men of the early day our God marched

westward in search of other men of mighty make and lofty vision to speed the law of love and of life into the most distant lands that lie on earth, into the most sinful hearts that throb in the restless tides of human life.

First example:

There is no such thing as a typical conversion if by that term you mean a conversion to which all other conversions must conform in minute particulars. The typical conversion will be seen to be typical in that the Spirit is free to employ what particulars He pleases. He is not bound by any adjunct or circumstance which one of us may think should limit Him. He moves in His own mysterious way His wonders of grace to perform, and any man is presumptuous to the degree of rashness who will presume to say that unless you had just this experience and felt just this way or that, you are going straight to hell.

The first conversion on the continent of Europe was that of a woman. She was a native of far-away Thyatira, a traveling merchant, mistress and owner of a caravan of camels, no doubt, bringing the costly bales of her merchandise from the makers of the famous purple cloths of her native city. She must have been then, a woman of weight and force. Notice where the missionaries found her.

1. The Place of Prayer. Great Dr. A. T. Robertson thinks this was a synagogue of the Jews of Philippi, and probably he is right. At any rate it was a place of resort for souls in search of God. Most souls are saved, most conversions are wrought in places such as that. There was the place, and the time was during the day especially set aside for the worship of his God by the Jew. Whether Lydia was a Jewess we may not certainly know, but she undoubtedly knew something of the God of the Jew else she would not have been in a place of worship maintained by the members of that race.

2. The Preacher. I wonder if Paul and Luke and Silas sang, and I should very much love to know. The very name by which Luke designates the place says they were praying. That is what the women were doing there. I make slight doubt that Paul had charge of the meeting in a brief while, and I should not be surprised to know that his preaching was prescribed by public, audible prayer. But we are told that he spoke, and we know from his habits the subject of his speech. It was the then new story of Jesus, Savior.

3. The Earnest Heart. Even God Himself can open no other sort. The means He may employ to induce earnestness are as various as His own unnumbered thoughts, but the heart which He opens has somehow become earnest.

4. The Opened Heart. "Whose heart the Lord opened." Oh! The grace of our Lord who opens the heart that men may give entrance to His word and thereby learn the truth of the ancient saying, "The entrance of thy word giveth light." So it was with this excellent wom-

an from a distant city. She attended to what Paul said. Her heart was earnest, so she paid attention. As she paid attention the Lord opened her heart that she believed.

5. The Profession Which Proves.

(a) She was baptized. Certainly! That was the method in the early days of saying that one had accepted the Lord. And those early disciples know nothing of the practice of such discipleship of sympathy as leads men and women to forego all outward profession and content themselves with a passive sympathy with the Lord and the work of the Lord. He laid great stress on the importance of confession, and the believing heart, the truly converted heart, will confess Him.

(b) She Ministered to Paul's Need.

This again bespeaks the Spirit-wrought conversion. "If ye have judged me to be faithful to the Lord, come into my house and abide" (Acts 16:15) I have recently seen a number of examples of women willing for the preacher to go somewhere, but more than willing for him to stay away from their houses. I have even seen a woman placed in a position whence she could in some measure direct the goings of the preacher, and who took apparent special pains to see that neither she nor any of her's were "bothered" by the entertainment of the preacher.

See how wondrously Lydia wrought for God by the extension of her hospitality to His servants! Given a place to stay, a point from which to labor, and there sprang up, largely on account of it the church which became so dear to the Apostle's heart and so helpful to Him in His work that He wrote the church the love-letter of the New Testament.

Second example:

People continued to resort to the place of prayer and Paul continued to meet them. It was on the way to and from this place that the poor slave girl, "Having a spirit of divination . . . who brought her masters much gain by soothsaying," became troublesome. It would be well if we could know just how to read what she did say. Was it the earnest declaration of a person convinced of the truth of what was

being uttered, however that conviction may have been wrought? Was it the ironical statement, uttered in a sneering tone, of one who would make light and sport of the whole matter?

Whatever may be the facts, the utterances of this poor slave girl troubled Paul. He went about to bring an end to her utterances on this subject. Why did he wish to? Think it over.

Anyway, when she was healed, the masters of the slave girl were very angry. They had made money by exploiting her. Their progeny has covered the earth. There are men among us who will wreck the souls of others and themselves, and fight like devils for the privilege of doing so, if only they may get gain thereby. Officers of the law high in station have taken binding oath to uphold and enforce the law against gambling and other criminal practices, take bribes to let the lawbreakers go free, take them at nothing of the souls debauched by the expense of their souls to say the criminal practices which their veniality and perjury make opportunity for the witless to commit.

1. The Occasion. The healing of this demonized slave girl.

2. The Consequent Action. The masters of the slave girl burned for revenge, and they raised against Paul and his company the charge that they were teaching treachery to the Roman government. Involved in their accusation of Paul and his company were:

(a) Race prejudice. "These men being Jews."

(b) In the same language they appealed to religious prejudice.

(c) They "set forth customs which it is not lawful for us to receive or to observe, being Romans. See here political prejudice. "We 100% Romans must take care of our country lest these strangers among us blast the foundations of the Eternal City."

(Continued on page 15)



The Baptist Clarion

A Bible Teaching, Gospel Preaching, Character Building Magazine

\$1.00 PER YEAR
Published Monthly

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FULTON, MISS.

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Tri-State Coaches

Jackson, Miss.

Thursday

REPORT

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Thursday, October 8, 1936

THE BAPTIST RECORD

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REPORT OF THE LUTHER RICE CELEBRATION

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After months of preparation, the celebration commemorating the one hundredth anniversary of the death of Luther Rice was held on September 25, 1936, in accordance with the program, observed almost to the letter, which appeared in last week's issue of The Courier.

The celebration began on last Friday morning, in the Township Auditorium, Columbia, S. C., and was continued at the Pine Pleasant Baptist Church, near Saluda, S. C., nearly sixty miles distant, in the afternoon, and closed with a pageant entitled, "The Frustrations Of Luther Rice," at the First Baptist Church, Columbia, in the evening.

The program for the celebration was prepared by the Luther Rice Centennial Commission, Washington, D. C., under the direction of Dr. R. W. Weaver, the Executive Director. The committees appointed by the Ridge Baptist Association and the South Carolina Baptist State Convention for this purpose discarded their own plans and graciously acquiesced and cooperated in the larger program of the Centennial Commission, which was composed of representatives from the Baptist World Alliance, the Northern Baptist Convention, the Southern Baptist Convention, the Columbia Association of Baptist Churches, Washington, D. C., and the First Baptist Church, Washington, D. C.

The meeting was called to order by Dr. George W. Truett, President of the Baptist World Alliance, and after the invocation, the audience united in singing a favorite hymn of Luther Rice, "Come Sound His Praise Abroad."

In the beginning Dr. Truett said: "It is an occasion of nation-wide and world-wide interest that calls us together." He presented Gov.

O. D. Johnston, who made an appropriate address of welcome, which was responded to by Mr. H. B.

Clark, North Adams, Mass., President of the Northern Baptist Convention.

At the conclusion of this response, Dr. Truett presented Dr.

W. O. Carver, Louisville, Ky., the representative of the Baptist World Alliance on the Centennial Commission, who presided during the remainder of the morning session.

Dr. Carver proved himself to be a splendid presiding officer, and graciously introduced each of the fourteen representatives of American Baptist organizations and interests, as indicated in the program carried in last week's issue of The Courier, who brought greetings of four minute responses.

The principal address was delivered at 11:30 by Dr. George W.

Truett, on "The Fruitful Ministry Of Luther Rice." It was a masterly address, but, of course, too long for us to reproduce in our columns, still if we could it would be devoid of the reenforcing personality of this matchless speaker. The address was broadcast over the Columbia Broadcasting System, including a nation-wide hook-up with its ninety-two affiliated stations.

At the close of this address announcements were made, and the

meeting adjourned with the benediction by the editor of The Courier.

After lunch, and following a motorcade pilgrimage, led by the Governor of South Carolina, the service was continued at the Pine Pleasant Baptist Church at three o'clock in the afternoon. Dr. B. K. Truluck, President of the South Carolina Baptist State Convention, presided during the opening exercises, and after singing "Come Ye That Love The Lord," and "I Am Bound For The Promised Land," by those gathered around the stand which had been erected in the grove, Rev. E. L. Joyner, pastor of the Pine Pleasant Baptist Church, led in prayer, and Dr. Truluck, presented Dr. Truett, who presided during the remainder of the exercises. Dr. Truett made a brief address following somewhat the lines of that delivered at the morning hour, and stated that this was the most distinctly representative Baptist gathering that had been held on the American Continent. He referred to the marriage of Henry M. Stanley in Westminster Abbey, when Stanley halted to place a wreath upon the tomb of Livingston, his great predecessor in African explorations, and likewise we are halting in our busy march to honor Rice. He spoke of Luther Rice as the mighty inspirer of American Baptists, and as the exponent of Baptist principles throughout America and the world. He introduced Dr. R. W. Weaver, Washington, D. C., who delivered an address on, "There Is No North, No South When American Baptists Meet At The Grave Of Luther Rice." Dr. Weaver followed very much the line of his booklet on "The Place Of Luther Rice In American Life." Dr. Truett stated that much of the credit for initiating the celebration and arranging the program belonged to Dr. Weaver.

At the conclusion of this address, those present repaired to the grave and the inscription was read by Dr. R. Q. Leavell, pastor of the First Baptist Church, Gainesville, Ga., who substituted for Dr. Luther Rice Christie, Tallahassee, Fla.

The various organizations and interests, numbering thirty-three, were called and representatives placed flowers on the grave of Luther Rice. The numerous floral offerings completely covered the grave and surrounding balustrade. The benediction was pronounced by Dr. B. D. Gray, Atlanta, Ga., and the large concourse of people dispersed, a number returning to Columbia for the pageant at the First Baptist Church, which concluded the celebration.

Baptist Courier.

—BR—

SOUTHWESTERN OPENING

—o—

The formal opening exercises of the Southwestern Baptist Theological Seminary, postponed from the customary time at the beginning of school, has been definitely set for Tuesday evening, October 13th at 7:30 o'clock, honoring the return of Dr. and Mrs. L. R. Scarborough from their South American missionary tour.

Under the direction of the Sem-

inary Board of Trustees and faculty, elaborate plans are being made to insure the worthwhileness of this occasion. Mr. Robert H. Coleman, associate pastor of the First Baptist Church of Dallas, has been invited to lead the music. Statements and greetings from Dr. Millard Jenkins, Abilene, president of the Texas Baptist Executive Board, Dr. George Mason, Dallas, treasurer of the Texas Baptist General Convention, Dr. W. R. White, Oklahoma City, president of the Southwestern Alumni Association, and Dr. J. B. Tidwell, Waco, president of the Texas Baptist General Convention, are to precede the address by President Scarborough. Special music is to be provided by the Seminary Choral Club. Dr. C. E. Matthews, Fort Worth, vice-president of the Board, is to preside.

Personal friends of Dr. Scarborough, as well as friends of the Seminary, are cordially invited to join the Seminary trustees, faculty and 416 students now enrolled in making this event a real homecoming welcome for our beloved leader, and to share the joy of hearing him relate the story of marvelous missionary achievements on the South American mission fields.

—BR—

DERMA

—o—

The Derma church has been blessed in so many ways in the past year: nearly thirty have been added to the membership, fourteen of these coming for baptism. Brother Niles Puckett of Columbus assisted with the revival services in July. His quiet Christian spirit and earnestness won many of our young people to feel that it was more than worthwhile to have Jesus as Master of their lives.

Our leaders are working to have our B. T. U. up to standard. The B. A. U. is being organized and we also hope to have a Story Hour at an early date. Our school principal, Mr. Jesse Chrestman is our general sponsor, and Miss Etna Schrivner our secretary. The other three groups are large because we have lots of folks here in Derma.

The Baptist Record has been put into more than 50% of the homes. There are several subscriptions coming in all along.

The W. M. U. has divided into circles and taken on many new activities. This quarter we are able to report them in the A-1 list. All three week of prayer seasons have been observed. Our total gifts were close to \$15.00. In March brother J. H. Ware of Shanghai, China, taught us, Living Issues in China, as a five day lecture course, also gave us many thrilling stories of his work in China. He showed us many curios.

In July Miss Evie Landrum spent a day with the ladies and taught the New How and Why of W. M.

U. Twenty ladies were present besides we invited the Methodist ladies as our guests. We are so happy that we are getting Sunbeams, R. A.'s, and G. A.'s organized. There are five memberships in the 5,000 Club in the W. M. S.

The parsonage has been completely renovated on the inside, a little more work will put it in first-class shape. The ladies of the town filled the pantry with many lovely things just before the pastor and wife arrived, to live on the field, one year ago last week.

We gave brother J. H. Ware, for special work in China, over \$34.00. There have been gifts to the Cooperative Program, the 100,000 Club, Orphanage, associational dues and a liberal offering for the meeting. May we never cease to give thanks for his untold blessings and pray that we may always be faithful to his heavenly calling.

—A Member.

—BR—

Tuscola Baptist Church would like to buy some good secondhand church seats. If any church should have such for sale please notify A. A. Ward, Tuscola, Miss.

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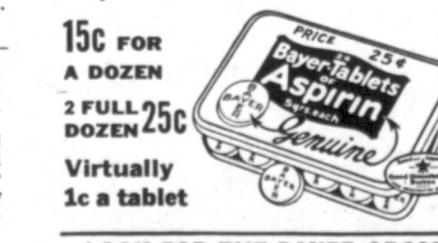
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LOOK FOR THE BAYER CROSS

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

How do you like this fine, bracing fall weather, a little earlier than usual? Fifty-four, our thermometer said this morning, and that sounds pretty wintery to me. I hope none of you have rheumatism.

Well, of course this means that October is here, and that I have sent our September gifts to our Orphans and to the B. B. I. We gave, to both of them, \$38.10. How do you like that, my dear? I like the sound of it, myself. The Orphanage gets \$16.60, and for Miss Mildred's B. B. I. scholarship, I had \$21.50. I feel sure now that we are going to get the money for her second half session readily: you know, the first one is already paid. Of course, again, I'm depending on you to keep up giving as you have been doing.

For the benefit of Tommie Lee Hellen and anyone else who wants to write to Mrs. McCall, here is her address: Mrs. S. J. McCall, 1210 Elizabeth St., Brownsville, Texas.

She has written us so many cheery letters, I'm sure she would enjoy getting some from you.

Ernest sends us his club's dues, and a friend's birthday offering. Who is more regular with dues than Ernest? I certainly don't know.

From Starkville comes a letter from Annie Louise, telling of her summer trip, and her uncle's kindness and sending her gift of love. Then comes a nice letter from Mrs. George Gatewood, bringing a good gift and some gracious words.

I'm not getting many letters from the school children yet.

Company for supper, and now the time is gone. Goodnight, and love from,

Mrs. Lipsey

—o—

FEEDING OF FIVE THOUSAND

Matt. 14; Mk. 6; Luke 9; Jer. 6
After John was beheaded by the wicked king, Herold, Jesus and his disciples were sad and troubled, so Jesus carried them into a desert place near Bethseda. There they might have rested, but a great company followed them, for they wanted to know more about Jesus. He received them and spoke unto them of the kingdom of God, but as the day was growing late and Jesus knew the people were tired and hungry he asked Phillip, just to try him, where they could buy bread. Phillip said, two hundred pennworth would not be enough. The disciples wanted to send them away. Jesus asked them how much they had. Andrew said, "There is a lad here with five loaves and two fishes, but what are they among so many?" Jesus said, "Make the men sit down by fifties in a company." So they did as Jesus said and sat down on the beautiful green grass. Then Jesus took the loaves and fishes and looked up to heaven and gave thanks, and distributed it to the disciples and they gave to those on the grass, about five thousand men besides the women and children, and they all ate all they wanted, then Jesus said, "Gather up the fragments that nothing be lost." They gathered up twelve baskets full.

What prophet fed over one hundred men on 20 loaves?

This caused many to believe on Jesus: "Jesus says, I am the bread of life." Jno. 6:35.

Mrs. Beulah Mayo

—o—

Starkville, Miss.,
Sept. 26, 1936

Dear Mrs. Lipsey:

It has been quite a while since I have written you. I went to Meridian this summer to see my grandmother. My Uncle Oliver from Arizona came and visited us. He brought me a Shirley Temple book. He gave me \$1.00 for my bank.

My school started two weeks ago. My teacher is Mrs. Doris Moore. I love her lots. I am in the fourth grade, and eight years old.

I am sending \$1.00 for the B. B. I. scholarship and Orphans.

Lots of love,

Annie Louise Duke

Aren't you pretty far along for eight years old, my dear? So much obliged for the dollar. Don't stay away so long again.

—o—

Star, Miss.

Dear Mrs. Lipsey:

I am sending \$1.20 for Jeannie Lipsey Club No. 16 for September, as that was all I could collect for this month. Rosalean Barrow is sending her birthday offering, 11c.

Love,

Ernest Clark

This looks like a good amount, Ernest, from J. L. Club No. 16, and I am proud to have it. I have divided it between our two causes, and put Rosalean's birthday offering to the credit of the Orphanage. Thank you all. I hope you are all well.

—o—

Lake, Miss..

Sept. 28, 1936

Dear Mrs. Lipsey:

Inclosed you will find a check for \$1.51 for the orphans from our Sunday school at Oak Grove. This amount came from birthday offerings during the month of August, each person paying a penny a year at his respective birthday. We read your page each week and watch with interest your work move forward so well.

Hoping to have larger offerings in the future, I am

Yours truly,

Mrs. George Gatewood

I appreciate this gift from your Sunday school, Mrs. Gatewood and your expression of interest in our work. I have put the offering to the credit of the orphan children. I thank you.

—o—

September Gifts to Orphanage

Brought forward	\$.12
J. L. Club No. 16, Ernest Clark, Leader .....	.35
Mrs. Lipsey	1.00
J. L. Club No. 4, Friend, Clarksdale	2.00
Johann Evans	3.30
Mary Nell Rayburn .....	.50
Mary Ruth Denson	1.00
Pauline Mullican .....	.50
Fannie Mae Henley	1.00
Ray Eubanks, for S. S., Sylvarena	1.00
Mrs. Dent Benson	2.00
Mrs. A. J. Vinzant, birthday offering .....	.70
J. L. Club No. 3, by Miriam Clark	1.00
Ernest Clark, J. L. C. No. 16 .....	.60
Rosalean Barrow, birthday offering .....	.11
Mrs. Lipsey	1.00
Total.....	\$16.68

—o—

Gifts to B. B. I. Scholarship, Sept.

Ernest Clark, J. L. Club No. 16	\$.35
"Interested"	5.00
Mrs. Lipsey	1.25
Friend, Clarksdale	1.00
Julia Frances Steele .....	.25
"Friend of the Cause"	5.00
Mary Nell Rayburn .....	.50
Mary Ruth Denson	2.00
Pauline Mullican, birthday offering .....	.50
Fannie Mae Henley	1.00
Sunday eggs, Doris Mae Waycaster and Mother .....	.50
Lena Bratton	1.00
Mrs. A. J. Vinzant .....	.30
J. L. Club No. 3, Miriam Clark	1.00
Ernest Clark, J. L. Club No. 16 .....	.60
Mrs. Lipsey	1.25
Total.....	\$21.60

WHAT SHOULD THE LAITY OPPOSE?

Bud Russell, Chief Transfer Agent
Texas Prison System,
Huntsville, Texas

—o—

("I have transported more than 100,000 men and women to prison.")

I am inspired by the statement in the Baptist Standard signed by the five high-minded pastors who voice their timely opposition to nude shows, violation of the liquor and slot machine laws, vice conditions, and illegal and immoral practices throughout the United States to speak my own convictions regarding these evils.

It has not been my lot—thank God—to view the shameful spectacle of nude young women flaunting their shame in open defiance of standards of decency, but I have seen hundreds of crushed young girls who paid the full penalty for like abandonment. Self-respect deprives me of seeing them at their best; duty as an officer forces me to view them at their worst. It is heartrending to count the bleak, fear-drawn faces of the unfortunate girls which have pressed against the metal-cold grill of my transfer truck as it sped across the country toward the Goree farm where women offenders are confined in the Texas prison system.

In that awful hour there are no admirers to flatter them with sly-intentioned praise; no man to applaud their beauty or to entice them farther along the road to ruin: their beauty has been wasted and the bottom has been reached! This drab, ugly picture is ever the same. The only change is the turnover in faces. Out of the night clubs, nude shows and bright spots they trek through the descending channel of kept apartments, vice dens and waterfronts. I glimpse an occasional remnant of beauty, but it serves only to emphasize haggard lines.

It is out of sheer pity for these misguided young women that I write as I do. The Master did not condemn them; who am I to cast a stone? But they know the end if they will but stop to think. No, I do not handle all of them: the black waters of the river, the sharp, convulsive pain of self-administered poison, the brutal hands of a murderer, and the slow torture of incurable disease claim the greater number. I am truly sorry for them.

The harm wrought does not end with the disaster which strikes with devastating force at the life of the individual. The evil influence spreads in the dread manner of a plague. What must follow when an innocent young girl views such a spectacle. In this age of flaming youth, when young girls and boys treat sex as a trivial matter, there can be but one end to an evening which includes nude shows, hip-pocket flasks and automobile rides down dark lanes. Perhaps you are content to leave the nude performers to their own judgment, but

what of your daughter and your son? You shield them from contagious disease, but you allow them to "have a good time." I am told that thousands of boys and girls attend these performances. Youth is inexperienced, and emotion predominates over reason. I tell you, with mingled sadness and regret, that hundreds of clear eyes are chilled with stony stares under the stress of a memory that will burn until death clouds the picture of an experience that is better left unpainted here. It is not the fault of the very young; the responsibility lies with those who placed the temptation in their way.

The Romans gave way to licentiousness. Their festivals were marked with nude shows too. What happened to Rome? What will happen to Texas?

The good-intended men and women who supported repeal told us that legal booze would end the evils of drink. Your logic was faultless. But what happened? Thousands of girls and boys are drinking openly. It is not necessary to paint the entire picture. We all know that booze does not build up resistance; it causes a moral breakdown, it drowns the voice of conscience and inflames desire. I tell you emphatically that we must oppose it with all the heart and soul of us! Booze has sent more men and women to prison than any other evil force in the world. It has filled hell with souls that were destined for heaven had the demi-gleam of the goblet's depths not fascinated some pure girl into tasting its contents. Will any man or woman tell me what high ideal ever prompted one person to offer another a drink? Booze is the body, lust the soul! I say this without fear of contradiction. Those two work hand in hand to wreck lives, break hearts and destroy minds. My grief would be no greater were my daughters to drink cyanide instead of booze. If anything it would be less; I would be saved lingering disgrace.

Slot machines are gaming devices. This country cannot prosper unless its citizens earn their livings by producing something. This is a fundamental law of economics. By permitting slot machines we encourage youth to go after easy money. I have transferred more than one hundred thousand men and women to prison who went after easy money. This vast number were and are supported by the tax payers. It arouses my anger to hear some folks advocate slot machines and horse races "to support the State through taxation." Let us tax tuberculosis and then expose everyone to it so that the State will

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Thursday, October 8, 1936

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

OXFORD, MISS.

JACKSON, MISS.

The Story Hour Leader

Last week's Record carried an announcement about the new help for the leaders of Story Hours. This will be a quarterly the size of the Training Union Magazine and will be off the press about the first of December for use for the first quarter in 1937. We feel that it will fill a definite need, giving the leaders of the Beginner and Primary Story Hour program help that they have been calling for. The Sunday School Board will appreciate a card from you telling them how many copies you will want of this first issue. This will give them some idea of how many to have printed. Certainly every leader of Story Hours now existing will want it and we hope that the fact that we have this program material will lead all other churches to establish this department of the work and let the beginning be with this first quarter. "The soul of the child hungers for stories as the body craves food—all for symmetrical growth."

—o—

What Ridgecrest Meant To Me

Ridgecrest meant to me many things inexpressible in words, but it also meant much that I can tell to others. I enjoyed Ridgecrest with its beautiful scenery, layers of mountains on every side, white waterfalls, singing lullabies, wild daisies and rhododendrons in bloom. For me who had never been far from the boundaries of Mississippi, my trip to Ridgecrest opened up a new world and broadened the horizon.

Ridgecrest stimulated me physically, mentally and spiritually. Something in the air—something somewhere—invigorated me, got me up at four o'clock in the morning to climb mountains, sent me ravishingly hungry to every meal. Earnest and consecrated conference and laboratory leaders, learned and inspired speakers challenged my thought and quickened my conscience.

Ridgecrest inspired me, taught me, strengthened me in my faith in God and man. Morning and evening devotions moved me spiritually as I have never been moved, inspirational services brought a feeling of closeness to God and of the reality of my Savior, that I had never experienced before. I learned of sacrifice, self-denial, patience, willingness to bear suffering imposed by God. I learned that there were many young Christian young people and many older Christians interested and believing in them. I learned that there are many Christians whose sole aim and purpose in life is to promote the coming of God's kingdom; and these things I learned made me feel something inexpressible. I only hope that people seeing my life before and after my stay at Ridgecrest may see in it something of what Ridgecrest has meant to me.

Earl Clark

—o—

COMMITTEE CORNER

INSTRUCTION COMMITTEE—

Juniors—give out during the week, or the Sunday night before, little paper footballs, a different color for each group, with the words "Make a touchdown by reading your Bible readings," and on the other side write the references for the week. Draw two goal posts, as many as you have groups, and on Sunday night let all those who read their readings paste up their footballs under the goal post for the group they represent. This may be used in the other unions, too.

Intermediates—Have a big black door drawn on cardboard to represent Death. Give out a number of keys on which have been written precious promises about the life to

come. Have these promises read at the time of the quiz, showing that through the promises of God we can unlock the door of death and know something of what is to come.

SOCIAL COMMITTEE—

Don't fail to have the Hallowe'en socials described in the Training Union magazine. Fix a "guest book" this month in the form of a shock of cornstalks. Let each guest write on a stalk, then tie them all together. You may prefer to have a big black pot (cut of paper) and have the guests drop their names in that.

MEMBERSHIP COMMITTEE:

Since one of your duties is to build up church attendance you might like to use an idea that one leader used to advantage. She secured a little church house made of blocks, and each Sunday night each member who knew his memory work (and in this case we will add—if he will stay for preaching) he had the privilege of placing one block in the building. Sunday by Sunday the little church house was built until it was completed. This adds enthusiasm in your union, and may also serve as a good illustration: our loyalty in attendance at the church services is what will build our church.

—BR—

WHAT SHOULD THE LAITY OPPOSE?

—o—

(Continued from page 12) reap a huge sum in taxes. Such madness! I am of the opinion that those responsible for such intolerable unpatriotic amusements have sold their Master for pieces of silver.

Let us join in cooperation with the lawfully constituted authorities in combating vice everywhere. Our duty is plain there. No more evasion of jury duty; no sequeamish, equivocation on the witness stand to spare the reputation of a friend; no hesitancy in reporting vice conditions because of the reputation of the principals involved. Would you refrain from reporting a leper because the leper's family was reputable? Moral leprosy is far more hideous than the other form. It rots human souls! Law enforcement officers are eager to enforce our laws. I am a peace officer, and I speak authoritatively for my brethren. But we cannot do it without your support. Take this as a maxim: Lax public interest, lax law enforcement.

The pulpit is the tongue of the people. Our ministers are available every day in the week. Their voices are more frequently heard than those of our law makers. Give them the moral backing, and they can arouse the public to evils which stealthily overcome good. Talk to them, visit them in their studies, discuss affairs with them after church services, and you will find that they are the greatest means

in our modern civilization to wield power that represents a united congregation.

But our ministers cannot do it all. You are responsible for conditions in your home. You can reason with your boys and girls and provide innocent, wholesome recreation to fill their young lives with good. It gives me pleasure to remind you that few convicts come from Christian homes, and out of that few, a vast majority can be reclaimed! I can furnish you ample proof on that score.

So let us join the five good brethren in the accomplishment of what they have set out to do. There will be more clear eyed boys and girls grow into pure men and women if we do, and fewer boys and girls to reach the ignoble end of which I have told you.

—BR—

S. S. ATTENDANCE OCTOBER 4	
Jackson, First Church	793
Jackson, Calvary Church	849
Jackson, Grif. Mem. Church	532
Jackson, Davis Mem. Church	177
Jackson, Northside Church	100
Columbus, First Church	607
Laurel, First Church	446
Laurel, West Laurel Church	437
Laurel, 2nd Ave. Church	269
Laurel, Wausau Church	46
Beulah Baptist Church	
(Jones County)	35
Springfield Baptist Church	
(9-27-36)	95

—BR—

"Oy, oy, such a peesness!"

"Vat's up, Cohenstein?"

"Ve soldt a man a set of teeth mit a gold plate for four dollars down and two a week, and he hasn't made de second payment."

"Vy don't you take de teeth away from him?"

"Ve can't; he's got lockjaw."—Ex.

How CARDUI Has Helped Many Women

Cardui has helped thousand of women to obtain prompt relief from certain painful symptoms. Its tendency to increase the appetite and improve digestion has helped to overcome monthly functional troubles due to poor nourishment. A booklet about Cardui may be obtained (in a plain, sealed envelope) by writing to Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. If you need a medicine like this, get a bottle of Cardui at the drug store, and follow the directions for its use.

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Baptist Student Union

M. W. C., B. S. U.

The program of the Dorcas Circle of W. M. S. of Immanuel Baptist Church, Hattiesburg, was attended by two members of the Baptist Student Union Council of Mississippi Woman's College as guest speakers. Subject: Christian Education.

Mary Elizabeth Ainsworth, president of the Y. W. A., who has had much experience in Y. W. A. spoke on "The Need of Y. W. A.'s", and Elizabeth Ann Cooper, president of the Baptist Student Union, who spoke on "The Need of Christian Colleges."

The Baptist Student Union Council of Mississippi Woman's College met Monday night, September 21, in an initial business meeting. The members of the council with the help of Dr. F. D. Hewitt, pastor of Immanuel Baptist Church, Mrs. Hewitt, Dean Roberts, Mrs. Roberts, and Miss Brown, director of religious activities, discussed very informally and effectively old and new ideas of Baptist Student Union work. Changes in the organization of various religious activities were adopted. The purpose in these changes was for a more efficient and concise organization, thereby arousing a greater incentive on the part of workers and members toward extension and personal service. The aim and the desire of the Baptist Student Union of Mississippi Woman's College is that the organizations shall not merely be named, but that they shall strive to put Christ forward instead of themselves or the organization they work in. Thus in that first council meeting the challenge was flung out and accepted! Press onward! The year 1936-37 for the Baptist Student Union of Mississippi Woman's College promises to be one of greater work, greater attainment, and greater blessing!

BR

BLUE MOUNTAIN COLLEGE

—o—

The second B. T. U. assembly of this session was held in the auditorium on Sunday night, September 27, with the "Light" theme used in the opening devotional as a follow up to Church Relationship Day, which was observed the previous Sunday. Programs of responsive scripture readings were distributed. While an impressive shadow picture of a lighted church was being displayed from the stage, Julia Long, of Canton, sang a solo and later Virginia Myrick, of Memphis, who is associate director of B. T. U., spoke on "Sharing the Light through Giving." At the close of the assembly, five individual unions were organized and officers were elected in each. The B. T. U. presidents for this semester will be: Mary Beth Lasseter, Clinton; Cassie Middleton, Eupora; Beth Davis, Van Vleet; Ella Frances Burnett, Clarksdale; and Jo West, Sardis. About 160 students were present at this assembly, which indicated a

splendid start for the unions this year.

An interesting Officers' Training Camp for B. T. U. was held Thursday afternoon, October 1, with the "Ship" theme used throughout the meeting. All officers met together on "main deck," which was the student room, for captain's orders. Then they were instructed to go to their separate "cabins," where each received individual orders and "sailing directions." Refreshments were chocolate gangplanks and life savers. This helpful and original meeting was under the direction of Ruth Kirk, Grenada, who is B. T. U. president.

Because of a growing interest in mission Sunday school work, a group of students met together Sunday afternoon, September 27, to discuss plans for the year's work. Frances Fraser, of Memphis, has been appointed to carry on this work as successor to Miss Jennie Lee Hunt, who is now a faculty member here. One mission Sunday school has already been organized, and plans were made for the organization of two other units. The students interested in this service will be divided into groups, with each group responsible for a unit of the mission Sunday school work.

—Eileen Stubblefield, Reporter

—BR—

DELTA STATE COLLEGE

—o—

The students of Delta State Teachers College at Cleveland, Mississippi, have found the Morning Watch to be one of the most inspirational types of worship ever held on the campus. Miss Louise Winter has been selected to be chairman of the vesper this year. These services are given each morning immediately after breakfast in the Y Hut or at the lily pool. Short prayer services, talks on every day problems, and opportunities of Christian work and unusual vocal and instrumental solos have made up the program. The attendance at these services has more than doubled since last year.

There is an increased interest in Y. M. C. A. Also an improvement in Sunday school attendance.

Ruth —Agner, Reporter

—BR—

RESOLUTIONS ADOPTED BY YALOBUSHUA ASSOCIATION

—o—

Whereas, It is a well known fact that alcohol in all its forms is a deadly poison, and its use is destructive to morals, health and everything that is best—ruinous to the lives of our young people, many of whom are being deceived into drinking it. Beer and wine have an alcoholic content and is making those who drink it drunk and injuring them otherwise.

Whereas, beer and wine are being sold legally in our county, and used as a smoke-screen behind which hard liquor is being sold. As a consequence drunkenness and disorder are more than 100% more

prevalent than before the repeal of the eighteenth amendment.

Therefore Be It Resolved by the Yalobushua County Baptist Association in session on Sept. 9 and 10, 1936, (1) That this body condemns the sale of light wine and beer, and pledge our influence and support to the repeal of the law that permits the sale of these in our county; that we the messengers approve the holding of an election in Yalobushua County at an early date in an effort to stop the sale of such beverages; that we will do what we can in securing the required number of petitioners for the ordering of such election, and will go to the polls, if such election is ordered, and vote for the repeal of said law, and use our influence to have others do so.

(2) We also condemn pambling in all its forms, one of which is through the slot machines found in many stores and other places in our county, and we call upon the sheriff, his deputies, constables and all peace officers to enforce the law and put these gambling devices out of our county, for they are nothing short of gambling schools for the training of our people, young and old, in the art and habit of gambling.

(3) That the clerk be authorized to have these resolutions published in our county papers.

—BR—

MADISON BAPTISTS WANT LAW ENFORCEMENT Call Upon Sheriff to Enforce Law Against Gambling Hells and Whiskey Dives Said to Infest the County

—o—

Speakers to the report on Social service before the Madison County Baptist Association, meeting with the Center Terrace Baptist Church, Canton, Tuesday, September 29, declared that conditions of laxity in enforcement of the law in the county outside of Canton have become notorious and intolerable. The Canton city administration was complimented for zealous and successful efforts to prevent Canton from becoming a nesting place of gambling hells and whiskey dives. The climax of the discussion was the following series of resolutions passed by unanimous vote of the body:

1. That we respectfully request our sheriff to investigate places being operated by six holders of federal liquor licenses in our county to determine whether the state prohibition laws are being violated by the proprietors of such places.

2. That we respectfully request the sheriff to take care that the law prohibiting the operation of

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Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

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gambling devices, including slot machine gambling devices, commonly reported to be in operation all over the county outside of Canton, be enforced.

3. That this association go on record as favoring an election in Madison County to outlaw the sale of beer and wine within our borders, and we hereby pledge ourselves to pray and work for the legal prohibition of their further licensed sale.

4. That we hereby extend our heartiest thanks to His Excellency, our worthy Governor, Hugh L. White, for his action in stopping the sale of liquor and the operation of gambling hells in Rankin County, east of Jackson, and for his generous offer of similar help to be given on request of the law-abiding element of the citizens of other communities and counties find themselves being subjected to the revolting annoyances and grave dangers arising from the operation of liquor and gambling dives by the lawless elements of their society.

5. That these resolutions be published in the county, state, and denominational press.

The above series of resolutions were first passed seriatim: the first, on motion of J. E. Lane, seconded by Pastor M. J. Derrick; the second, on motion of J. W. McKay, seconded by R. F. Beck; the third, on motion of J. W. McKay, seconded by Mrs. A. A. Burns; the fourth, on motion of Dr. W. A. McComb, seconded by a chorus of voices from among the messengers. The whole series was then adopted in toto as a portion of the report of the Committee on Resolutions, consisting of J. W. McKay, chairman; R. F. Beck, and J. E. Lane.

—BR—
Laborer: "Boss, will you give me twenty-five cents advance on my time? Our preacher is gwine away, and we wants to give him a little momentum."—Ex.

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SUNDAY SCHOOL LESSON

—o—

(Continued from page 10)

See then what occurred. Arrest, scourging, imprisonment. And far into the night they who had been ill-treated sang. Can you do that? When troubles are imposed upon you, can you still thank God in the darkness? I wonder how much of all this the jailer saw.

1. Singing in the Rain. Misfortune overtook the ministers of the Lord. They sang and prayed.

2. God Sends Help.

Something supernatural! Of course it was. God's help is always so, whatever it may be. So at midnight came the answer by an earthquake. The door posts gaped apart so that the latches of the doors fell out of their sockets, the staples by which the chains were fastened to the walls or the locks by which they were bound to the limbs of the prisoners were loosed. The stocks in which the feet of Paul and Silas were fastened loosed their grip.

3. Effect Upon the Jailer.

He was smitten with a sense of the greatness of the power which had been wrought through these prisoners. It had kept them singing. It had opened the prison doors. It had loosed the bonds of the prisoners. It had kept the prisoners in jail in face of the most inviting opportunity to escape.

He was smitten with a willingness and wickedness and sin.

He was smitten with a willingness to get right.

He was smitten with a desire to get right at once.

He acted upon that desire.

He got the answer to his inquiry, first in brief, then more fully.

He made reparation of their injuries, unconsciously showing thereby the changed state of his heart.

He confessed His Lord in baptism.

—BR—

BACK TO CHINA

—o—

From Seattle to Japan the voyage was pleasant. The Pacific was rather well behaved and not many people were seasick. We changed boats in Kobe to come direct to Tsingtao, North China, but were delayed eleven days before we were able to proceed. One boat had room for us but no space left for our new car which we brought with us to use in the work. When we did finally get started our captain received by radio, news that a severe typhoon was sweeping over the China Sea and that it would be dangerous to put out in face of it. We decided to anchor in the Bay of Moji until the danger was past. We were there exactly twenty-six hours and when we did proceed we met plenty of rough weather for the first day. Heavy seas were running high and great waves dashed over the decks of our ship. No damage was done, but many people got a good case of seasickness.

Arrived home on September the first. It was a real thrill as the train pulled into the station, to see a large delegation of Chinese and Miss Crawford on the platform to meet us. We felt like hugging them all. It wouldn't have been polite to

have done this, for in China we scarcely ever shake hands with each other. Each one shakes his own hands and bows politely. A welcome meeting was held in the main church here in the city on the second evening after our arrival. It was like a welcome meeting and revival service combined, for as the people praised the Lord one was keenly aware of the presence of the Holy Spirit. A few days later representatives of the church gave a big feast in honor of our return. It was almost like the return of the prodigal, so far as the feast was concerned, and the ovation accorded us. Furloughs are great "institutions" and we thank the Lord for one every seven years, but the best part of one is the day you return to your field and work. It is sort of like when parents go away for a while and leave their children and then return. We feel unworthy of their love and devotion, but it is mutual.

We are glad to say that the work has gone on in a wonderful way during our absence. The Lord has blessed Miss Crawford and our Chinese leaders as they have worked and pressed battle. On most every hand we can see there has been a steady going forward along Spiritual lines. The revival is still going on without any signs of abating. Souls are being saved right along. It is the normal thing and not the exceptional. It is good to be back in this atmosphere again.

For letting us go to America, we thank the Lord. Also we thank Him for all the old friends, and the many new ones made while there. For the deep hunger for revival in so many hearts and churches, we are profoundly grateful and shall continue to pray that you may be revived and endued with power from on high. Do pray earnestly for us as we begin our new term of seven years here. God has blessed in a mighty way during the past few years, but we hope this is only a beginning. His richest blessings on you, and with lots of love from us both, I am

Yours in Him,
John and Jewell Abernathy

—BR—

SOME SUMMER MEETINGS

—o—

Beginning on Sunday, July 12 and closing out on Saturday, July 18, we were assisted by Rev. Van Henry Hardin in our meeting at New Liberty Church in Calhoun County. This was brother Hardin's first meeting in his home county. His preaching was helpful, forceful, and inspiring. We predict a great future for this young minister. The church and community were lifted as a result of the meeting. There were five additions to the church, two for baptism and three by letter. Another one by letter has come since the close of the meeting.

Rev. Howard Benson is the promising young pastor at Pleasant Grove Church in Grenada County. It was our happy privilege to be associated with him and his good people for a five day meeting beginning July 19 and closing July 24. The Lord blessed our efforts here with nine additions to the church, four by baptism and five

by letter. We hope to hear good and greater things from both pastor and people in the days to come.

After eight years we returned to assist in a meeting at good old Clear Springs Church in Choctaw County. We were indeed happy to renew the associations of other days and to find Pastor C. S. Mullins doing a great and good work for the Lord in this part of His vineyard. The people love their pastor and he loves them and they are happy together. Brother Mullins is truly a God-called man and is doing a great and needy work in this great section of our state. There were three additions to the church during our meeting which began on July 26 and closed out on July 31.

The people at Paynes, Miss., evidently were not satisfied with our preaching last summer so they had us to return for a meeting which began on the second Sunday in August and continued through the fourteenth. There were eight additions to the church as a result of the efforts and prayers of God's people here. Brother Percy Herring is the gifted pastor in this very promising field. He and his good wife are doing some splendid service with this splendid church. On the second night of the meeting the church—which is a large one—was unable to hold the crowds, so, from that time on to the close of the meeting, the services were held out of doors in front of the church under the shadows of the beautiful towering and spreading oaks. Since the meeting the church has gone to half-time preaching and we predict great things for both pastor and people on this great field.

"Believe it or not." A pastor-evangelist, Rev. C. S. Thomas of Itta Bena, Miss., assisted us in a meeting at Bethel in Calhoun County and we never got to see each other during the whole meeting. We began the meeting before he arrived and had to leave. Then he had to leave before we returned. I began and closed the meeting that he, together with the good people of Bethel, successfully carried on in my absence. We heard many good things concerning this great meeting. Brother Thomas is a forceful and earnest messenger of the cross. We baptized two on the following Sunday as a result of this unique series of services. August 9-16.

It was our good pleasure to be in a second series of services with Pastor J. F. Sullivan and the saints at Satartia, Miss. Singer Howard Aultman assisted with the singing and Miss Adelle Martin presided at the piano. Brother Sullivan is do-

ing a great work here with the faithful band of Baptists who carry on in the name of the Master. Our meeting began on Thursday night, August 20 and closed on Friday, August 28. Visible results, one young man professed faith in the Lord Jesus.

R. B. Patterson

—BR—

STILL A MISSIONARY

—o—

Missionary J. G. Chastain has spent two busy weeks speaking twice daily in Philadelphia and Hattiesburg respectively. He taught a large mission study class every night, using his own book, "Thirty Years In Mexico."

In Philadelphia he spoke on Mexico before the large consolidated school. In the afternoons, after school hours, he met in the church the juniors of the Sunday school.

In Hattiesburg he spoke repeatedly at chapel hour before the large student body of Woman's College. During the day he made opportunity to meet and talk to the different Spanish classes, whose aggregate membership runs up to about fifty.

Brother Chastain smiled in on us at the Record office as he passed by, en route to the Delta, where he is to hold a protracted meeting for the swarms of Mexican cotton-pickers, preaching to them in Spanish. He may tell our Record readers about this afterwards.

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CHRISTIAN LIFE*

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During the last Quarter of 1936 the Sunday school lessons are "Studies in the Christian Life." This book sounds a deep note of faith in Christ and the power of Christianity. Each chapter is a masterpiece and carries the author's well-known clearness of speech, wealth of illustration, unconcealed compassion for humanity and positive grip on the great realities. He sustains his high reputation as a fair and faithful interpreter of Jesus Christ in our modern world.

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**A REAL AFRICAN "AFTER A
MISSIONARY'S HEART"**

—o—

I do not mean that this African of the Ibo tribe is seeking to please white men. His one supreme ambition is to please God and in doing this he is not only after the hearts of the missionaries but he has won them already. He has the honor of each one of us and I have never heard the least criticism of his Christian life. In fact, his Christian standards have not allowed him to have all the friendship of many of his fellow African ministers. He simply does not compromise, in any way, with sin.

Samuel Martin went to the United States when he was about fifteen years of age and worked his way through an industrial school. I quote him, "Many nights were sleepless nights for me. Just think, I was more than eleven thousand miles from home. I had no money, only hope for good from Jesus Christ. Many nights I went to bed hungry. I was given a job in the rock quarry, getting rock for a girls' dormitory. When vacation was on, I got a place helping mix concrete. I told the foreman my needs and he gave me extra work. I worked ten and fourteen hours a day and cooked my own food. At school that next year I asked for the janitor's place and I also had work at the Y. M. C. A. at which I spent four to five hours a night."

It is no wonder that this African boy left Kansas with a written recommendation from the governor of that state; and, after a course in

Moody Bible Institute, had the hearty favor of the great Pilgrim colored Baptist Church in Chicago.

Brother Martin is now back in Nigeria with his own people and he and his church are members of our Nigerian Baptist Convention. The school which, under God, he has built up in his own town is in one of the districts allotted to Mrs. Carson and me in this new work. Besides the church and school there is a work shop and seven workers' houses, all built by the school boys. The bungalow we are occupying now was built by the Baptist boys who went into the "bush," cut the trees, sawed the planks by hands and erected a comfortable mission house which they say we can use as long as we will stay.

The king of the town gave this, their own townsmen, a square mile of land which possesses some of the best lowland soil. Fifteen town boys came last Saturday and helped brother Martin all day on the farm because they "just wanted to help him." He gave them some good food and they were happy.

We hope now in January to say to twenty-five of these boys, "Come along to school and, by working four hours a day, you can help clear and plant these 640 acres, help two mornings in the carpenters' workshop and on Saturdays build your own dormitory." We think we can get more than one hundred such boys but we would like to choose one or two boys from each district. We also hope that they will have passed the sixth grade work because we hope that they will be

able to become teachers for training others. It will cost the great sum of five cents a day to feed these boys, ten cents a week for school supplies, \$150 for the iron roofing for the new dormitory and the remainder of \$1,000 for teacher. Can you compete with that financially? We want to plant palm trees and raise cocoa and cotton.

W. H. Carson

—BR—

**FOR SEVEN HUNDRED
DOLLARS**

—o—

"In the city of Nashville in Tennessee stands a block of buildings that not only tell of a publishing romance, but at the same time prove that the Negro can succeed in business.

"In 1859 there was sold at a slave auction-block for seven hundred dollars a Negro who came to bear the name Richard Boyd. During the American Civil War the slave remained true to his Texas master, and after his master's death looked after the plantation. When emancipation came he moved off to the town and succeeded in getting some education.

"He soon discovered that there was need among the Negroes for simple religious literature.

"He took a room in Nashville and started a publishing business.

"The room is preserved with reverent care. It is eight feet by ten, and is furnished with a small table, a couple of chairs, an oil lamp, a bottle of ink, two penholders and a little packet of note paper and envelopes.

"The business prospered from the first. The block of buildings is known as the National Baptist Publishing Board, and it supplies the needs of Negro churches and Sunday schools in the southern part of U. S. A.

"The amount of business done may be gauged from the fact that as many as 2,000 letters reach them in one day, and they send out over half a million printed periodicals a month.

"Richard Boyd died a few years ago, and it is a noteworthy fact that his son presides over the business today."

—From Children's Newspaper, London, England.

—BR—
Agnes Dunaway, Shawnee, Okla., has been elected president of the Freshman Class at Blue Mountain College. Sarah Frances Granberry, Hattiesburg, was elected vice-president; Edwina Hardin, Blue Mountain, secretary; and Nancy Huffman, Blue Mountain, treasurer.

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Clean Out Acids**

Your body cleans out Acids and poisonous wastes in your blood thru 9 million tiny, delicate kidney tubes or filters, but beware of cheap, drastic, irritating drugs. If functional Kidney or Bladder disorders make you suffer from Getting Up Nights, Nervousness, Leg Pains, Backache, Circles Under Eyes, Dizziness, Rheumatic Pains, Acidity, Burning, Smarting or Itching, don't take chances. Get the Doctor's guaranteed prescription called Cystex. \$10,000.00 deposited with Bank of America, Los Angeles, Calif., guarantees Cystex must bring new vitality in 48 hours and make you feel years younger in one week or money back on return of empty package. Telephone your druggist for guaranteed Cystex (Sissetex) today.

THE TRAGEDY OF THE INCOMPLETE . . .

JF Christ had not completed his mission on earth all of us would have been lost. Christ did not stop short of Calvary.

As He bore His heavy Cross, with excruciating thorns pressed to His blessed brow, spat upon by the rabble, jeered at by His enemies, utterly exhausted, He must have been sorely tempted to quit, since He was man as well as God and subject to temptations even as you and I. But no, he kept on and fulfilled the purpose of His mission. Even as He agonized on the Cross He refused to quit. He was God and could have avoided all His suffering. But He paid our debt instead.

Chairmen and WORKERS cannot hope to measure up to His sacrifice in what little we are called on to do in this effort to remove debt from His cause in Mississippi through the Five Thousand Club. Anything we do pales into insignificance along side the price He paid. Neither Chairmen, people, nor WORKERS have anything to fear by being positive on the matter of paying off the last 17 per cent of the debt incurred by Mississippi Baptists to advance His cause.

Let me urge Chairmen and WORKERS to positively and enthusiastically keep the Five Thousand Club before the people until ten memberships each have been secured. If anyone knows of one—just one—reason why this debt

should not be paid I would appreciate it if he would write me giving the reason; because, if it should not be paid, we should cease all attempts to pay it.

The WORKERS want the Club to succeed. They do not want to leave Christ writhing on the Cross. They do not want to re-crucify Him. Hence they are zealous for the removal of debt fetters from His cause in Mississippi; thus, in a measure, showing appreciation of His sacrifice.

"CALVARY"

"Friendless and faint, with martyred steps and slow,
Faint for the flesh, but for the spirit free,
Stung by the mob that came to see the show,
The Master toiled along to Calvary;
We jibed Him, as He went, with houndish glee,
Till His dimmed eyes for us did overflow;
We cursed His vengeless hands thrice wretchedly,—
And this was nineteen hundred years ago.

But after nineteen hundred years the shame
Still clings, and we have not made good the loss
That outraged faith has entered in His name.
Ah, when shall come love's courage to be strong!
Tell me, O Lord, tell me,—O Lord, how long

Are we to keep Christ writhing on the Cross?"

—Edwin Arlington Robinson

Pray that all WORKERS will keep on until they secure TEN

FRANK E. SKILTON, GENERAL CHAIRMAN

Now Beyond The 3500 Mark

LET'S COMPLETE OUR TASK